The Missionary Herald

VOLUME CV SEPTEMBER 1909 NUMBER 9

AFTER the close of its fiscal year with good promise of freedom from debt, the next thing that looms large upon the American Board horizon is Minneapolis with the One Hundredth Annual Meeting to be held there October 13–15. This last yearly gathering before the Board celebrates its centennial will naturally be somewhat a foreshadowing and earnest of that outstanding event. The Minneapolis meeting will properly serve as porch or portal to the centennial year. As such it is destined to be an occasion of peculiar importance and unusual consequence. There is decided fitness that it should be held at one of the newer, commanding centers of activity in both national and Congregational life, in a region which was the abode of savage tribes to whom foreign missionaries were sent for years after the American Board was organized.

Minneapolis in Prospect

In arranging for the Minneapolis meeting prominence is to be given to two features. First, the missionaries and their work are to be put in the forefront. Each of the countries where the American Board missions are located is to have a section of the program set apart for it, with representative men and women from the field to give first-hand tidings of it and interpret its particular problems. This feature is to be prominent throughout the sessions of Wednesday and Thursday. On Friday prominence is to be given to the business affairs of the Board, in the way not only of usual routine proceedings, but of conference, of discussion, and of deliberation upon matters vital to the most efficient administration and to a thoroughgoing, expansive prosecution of the great enterprise which the Board has in hand. With a view to this every effort will be made to secure as large an attendance as possible of the Corporate Members. The session on Thursday evening is to be shared with the Congregational Brotherhood, whose meetings are to continue the next day simultaneously with the business and final sessions of the Board. While large dependence is put upon the earnestness and enterprise of the great Northwest to give attendance and character to this meeting, it should none the less command from people in the East and other remoter parts of the country enthusiastic co-operation.

SILVER BAY and Northfield and Lake Geneva have for several years been turning out their quota of trained and inspired leaders, who have been largely responsible for the increasing number of study classes, for the continuing of interesting missionary programs, and for the progress won toward making the church of the next generation missionary. The conference just closed at Silver Bay brought together hundreds of such young people under intense conviction of the wide opportunities confronting us in foreign fields, and deeply impressed with their responsibility to enter into a new leadership in the work in their own churches. Over one hundred of them were Congregationalists, the largest delegation present, thus bringing our denomination, after two years of lagging behind, to its former position of numer-

Encouragement at Silver Bay

ical leadership, with the responsibility of making it a leadership of efficiency as well. The addresses were of the usual high order expected at this conference, combining the two elements of information and inspiration. A series of "World Views" covered most of the fields of the world, while the daily conference on methods filled many notebooks with definite suggestions of how to carry forward the work in the local organizations. Our denominational rallies had the advantage of Mr. Hicks's presence and splendid spirit, whose field of usefulness in the future of this movement will specially interest our readers. The conference must be judged by the coming year's work. The test of ability and of faithfulness will be in the tasks to be taken in hand.

Marshaling the Young People

THE plan for taking up and pursuing mission study work by our Congregational young people in their societies and Sunday schools after the vacation is mapped out in its leading details by Assistant Secretary Eddy's article on page 380. The note of stimulating and spiritual leadership rings in it throughout. One special advantage of it is that it does not necessitate more meetings for the young people in addition to the regular sessions of their societies and Sunday schools. If our young people in good numbers will promptly take in hand the plan here marked out and will work it at all diligently and thoroughly, the result is sure to be fresh missionary interest and activity throughout our churches.

A Missionary Physician

IN the death of Dr. George D. Dowkontt, who was once a medical missionary himself, many missionaries of this Board and other boards will feel the loss of an earnest sympathizer and valued friend. To Dr. Dowkontt it is largely due that the privileges of Battle Creek Sanitarium are open to all missionaries upon most favorable terms, and also that the Medical College there is so generally pervaded with the foreign missionary spirit.

Missionary Visiting

A NOTEWORTHY incident connected with the meeting of the North China Mission this year was the presence at it of Dr. J. H. DeForest, well known as a leader of mission work in Japan. He is reported to have found China so remarkably different from Japan that it was difficult for him to get his orientation. Such interchange between mission fields of experience and observation cannot but result in fuller light upon mission problems and greater thoroughness in handling them. The visiting missionary must surely find it an opportunity to prove himself both teacher and learner.

A Hindu Contribution

WHAT Dr. Frank Van Allen speaks of as "a remarkable state of missionary development" has recently been witnessed on the Madura field in India. It is a contribution to the Albert Victor Hospital of 17,000 rupees, of which "almost every anna was a gift to this Christian institution, for its endowment, by those professing the Hindu faith." Dr. Van Allen is clearly warranted in his conclusion that "Christianity must be advancing in the good graces and good regards of the people here [in India], when Hindus will give money to build a Christian hospital and give money to endow it. Fifty years ago such a thing would not have been dreamed of by either missionary or Hindu." This money, equal in value to $5,667, has been forwarded to the treasury of the American Board and takes its place among the permanent invested funds, of which the income is to be applied to the purpose specified. This may well serve as an example to Christian givers at home of what there is increasing occasion to do by way of permanent endowment for missionary institutions.

A College Chair of Missions

DURING the recent commencement of Ohio Wesleyan University at Delaware, O., the Swan Chair of Missions was established and arrangement made for an elective course in this branch of study

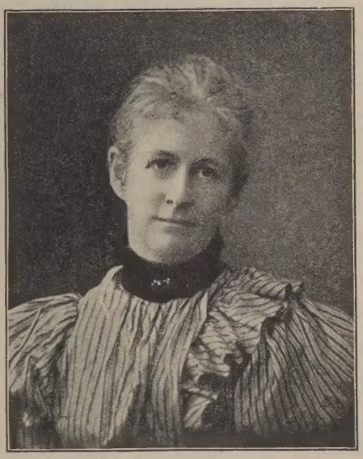
by undergraduate students. While provision has been made in other institutions for courses like this in the theological departments, this is believed to be the first instance in which a Chair of Missions has been established for collegiate students. Choice was also made of a professor to fill that chair in the person of Rev. E. D. Soper, a graduate of Dickinson College and Drew Theological Seminary, once under appointment as a missionary to Japan, where he was born, who has had experience both in college Young Men's Christian Association work and as field secretary of the Young People's Missionary Movement. This pioneer step in the direction of more thorough information upon a great factor in modern history making as part of a liberal education will be of much interest to educators as well as to the friends of missions, and the success of it will doubtless lead to similar provision in other institutions.

An Appreciation of Miss Daniels

A CABLE dispatch received from Japan, July 8, brought the sad news of the death of Miss Mary B. Daniels, of Osaka. These tidings were wholly unexpected here, and the loss of such an able helper is keenly felt. Miss Daniels was born in Northampton, Mass., January 4, 1858, and her education was gained in the institutions of that place, especially in Smith College. She went to Japan in 1889, and after her second furlough in the United States she returned to the mission in September, 1908. Her superior qualities were recognized by those with whom she was associated, and it was her joy to serve the work to which she had given her life.

Mrs. Otis Cary, now in this country, was very intimately associated with Miss Daniels in Japan, and she has written the following statement in regard to the character and work of this missionary associate, who was greatly beloved by all the mission circle: —

"Miss Daniels was a woman of keen insight and highly sensitive nature, responding quickly to opportunities about her. Her first work in Japan was teaching in a boys' school carried on by the Christians of Osaka. Out of acquaintances formed in connection with the school grew a flourishing boys' club to which she not only gave much time, but allowed the members of the club to



MISS MARY B. DANIELS

use her garden for their athletic sports and furnished for them a room for games, reading, and meetings. During the late war with Russia Miss Daniels joined the Red Cross and Voluntary Nurses Associations, taking lessons with the Japanese women at the association rooms, but practicing what she learned on members of her own household until she passed an examination on her work and received a diploma. She then took her turn with Japanese nurses in meeting the transport boats, which brought back to Japan the wounded soldiers, dressed and cared for their wounds, and prepared them to be sent forward to the hospitals. At this time she formed many acquaintances among leading women in the city whose friendship she much valued.

"When her Bible-woman's child was hopelessly sick with tuberculosis, Miss Daniels took both mother and child right into her home, caring for one and comforting the other. In the same

way, when the Japanese lady principal of the Baikwa Girls' School was dying from consumption, it was Miss Daniels's guest room which was opened for her and there she rested until called 'home.'

"Sunday school work, Junior Christian Endeavor, a girls' club, work among the women in their homes, besides regular teaching in the girls' school, filled the last years of her busy life in Japan before she returned to the United States for her well-earned furlough. A year ago this summer she was rejoicing in the thought that she was again able to take up work in Japan. She went back full of hope and good courage. Her promotion came quickly, but we believe that she was glad to have her last year spent at the front in the Master's service."

A Kindergartner for Western Turkey

AMONG the missionaries who sail during the month of August only one is a new recruit, Miss Clara C. Richmond. She was born in Pennsylvania, the daughter of a Congregational minister. Many of her kindred, both on her father's and mother's side, have been connected with the Christian ministry. Miss Richmond was graduated from the Litchfield Academy in Maine in 1898, after which she spent a year and a half in Northfield Seminary. She has taught for three years in ungraded schools in New Hampshire, since which she has completed a course in Miss Wheelock's Kindergarten Training School in Boston. She became a Student Volunteer in 1901, prior to that time having expressed an ardent desire to enter into foreign missionary work. For a time her way seemed blocked, but has now opened to her own joy and that of her kindred, who have shared her spirit of devotion to Christ and his kingdom. The impressive service at which she was commissioned is described on another page. Miss Richmond is destined for the Western Turkey Mission, having been appointed by the Woman's Board of Missions, Boston, and she will doubtless be located at Cesarea, where a kindergarten training class calls for just such service as she seems admirably fitted to render.

MISS CLARA C. RICHMOND

Impressions and an Appeal

FEW Americans have seen so much of the world as Dr. William Edgar Geil, and still fewer have been so alert and observant in their seeing. Dr. Geil has traveled miles enough nearly to belt the globe five times around. He made a four years' journey in the heart of Africa, going farther than even Stanley into the pigmy forest. He has specialized in comparative study of primitive races and in independent observation of missions, and has written and lectured extensively on subjects connected with his studies. Upon his latest journey to China he was requested by some interested person in New England to revisit the American Board Mission at Pao-ting-fu and report upon its work. His impressions were distinctly favorable, though finding the mission shorthanded in the matter of workers and noting that many of its most important results are of the sort that cannot be tabulated. He speaks of the three schools carried on by the mission as especially prosperous, and of its work as a whole being sanely conducted, particularly in co-operation with the Presbyterian Mission on the other side of

the same city. He believes that a great religious awakening is at hand.

The following sums up his impressions and enforces them with a singularly moving appeal, coming as it does from an expert and impartial observer: —

"While success attends the efforts of the American Board missionaries here, the mission as I see it needs more workers. The need is great, and large should be the gifts of men and money to this large and *very important* field.

"On leaving the Square Tower Church we pass the spot where Mr. Pitkin's head hung on the city wall. It strikes me as passing strange that the place of this very valuable man remains unfilled. Where is the young man of culture and spiritual power to take Martyr Pitkin's place? Dare you leave the work he came to do undone? What must the Chinese think of the Christian church, which, when a man falls, leaves his place vacant? Can warfare be conducted successfully on that plan? Through that opening in the ranks what enemies may pass. You *must* fill Martyr Pitkin's place! Look at this dismembered body, this bloody head, this stained battlement — will no one step into the breach? While Pitkin's place remains unfilled the enemy is just that far victorious. Did that holy man die in vain? Has his heart blood touched no other heart? Pitkin's place *must* be filled!"

In Papal Lands

THE American Board has issued a new pamphlet, entitled, "The Work of Congregational Missions in Papal Lands." The introductory chapter, "What Went Before," and the sketch of the mission in Spain are by Sec. E. E. Strong; Miss Frances J. Dyer contributes the story of the Austrian Mission, and Sec. J. L. Barton that of the Mexican.

With its artistic cover, readable page, inviting captions, and new maps, the booklet is particularly attractive. The several sketches are also printed separately, without introductory chapter or cover, for those who wish to get an account of one of the missions in briefest compass. The price of the pamphlet is ten cents, postpaid; of the separate sketches, five cents. They may be obtained of John G. Hosmer, 14 Beacon Street, Boston, or of District Secretaries of the American Board or of the Woman's Boards.

At the Cradle of Modern Missions

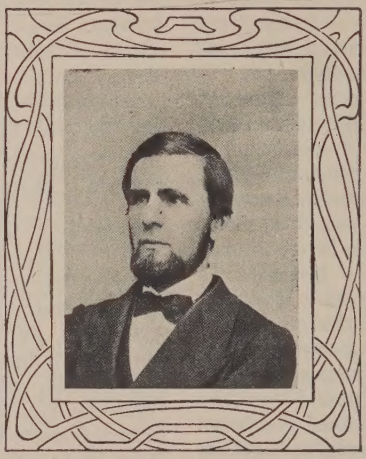
AT Kettering in England, on Thursday, July 22, a memorial of William Carey was unveiled, in the form of a brass tablet, upon the outer wall of what is known as the "Mission House," now the residence of Mr. John Stockburn, J.P. It marks this house as the birthplace of modern missionary organization, with the date, October 2, 1792, the two heads of Carey's Nottingham sermon, "Expect great things from God; attempt great things for God," and the names of Reynold Hogg, the first treasurer, and Andrew Fuller, the first secretary of a modern missionary society. During the exercise of dedication one of the speakers exhibited to the audience some of William Carey's shoemaking tools and the contribution box in which Andrew Fuller took the first collection for foreign missions. The speakers whose presence lent keenest interest to the occasion were Rev. S. Pearce Carey, great-grandson of William Carey, and Sir Thomas E. Fuller, grandson of Andrew Fuller. The address of the latter, now in his seventy-ninth year, was exceptionally impressive both as a tribute to the genius of William Carey and a testimony to the far-reaching influence of that pioneer missionary movement.

Mrs. Stover Back at Work

WHILE Dr. Stover is still detained at Lisbon by the Portuguese government, under the specious charge of meddling in politics on his mission field in South Africa, permission has been given Mrs. Stover to return, of which she has promptly availed herself. It is to be hoped that this is the first step toward complete acquittal of Dr. Stover from that charge and early permission for him also to go back to his work.

Our Missions In Miniature

North China	
Stations,	7
Outstations,	97
Missionaries,	56
Native laborers,	186
Churches,	11
Communicants,	3,919
Schools,	48
Pupils,	959
Native contributions,	$2,940



REV. HENRY BLODGET

Shansi	
Stations,	2
Outstations,	9
Missionaries,	11
Native laborers,	25
Churches,	2
Communicants,	291
Schools,	7
Pupils,	154
Native contributions,	$262

THE NORTH CHINA AND SHANSI MISSIONS

THE North China Mission extends from Kalgan, on the border of Mongolia, ninety miles northwest from Peking, to Lintsing, 300 miles south of Peking. It has seven central stations occupied by missionaries, with many outstations in which native churches are being developed. The stations in the order of their establishment are as follows: —

Tientsin Station is at the chief port of entrance for North China, a great and growing commercial center. Its work was begun by Rev. Henry Blodget in 1860, at the close of the second war with England. Upon his removal to Peking in 1864 Messrs. Stanley and Chapin were left in charge, with their wives actively engaged in work for women. In 1873 Dr. Porter and Mr. and Mrs. Smith began work in the Tientsin station, continuing until 1882. A well-located chapel has been sustained for many years for evangelistic work. Much touring has been done by missionaries and native assistants. Four centers were equipped with chapels, where companies of Christians meet for worship. The station suffered serious loss in property and in church life by the Boxer troubles of 1900. As the mission premises in the reconstruction period were within the French Concession, a new location, less restricted by foreign limitations, was secured, where new buildings are being set in order and the station is entering upon a new life. Dr. Stanley, Mr. and Mrs. Charles E. Ewing, and Miss MacGowan are now in charge of the station.

Peking Station was opened in 1864 by Henry Blodget. He was assisted by Dr. Goodrich for four years. Mr. and Mrs. Ament joined the station in 1880. The ladies who have labored there longest are Miss Porter, Mrs. Ament, Miss J. E. Chapin, Mrs. Mateer, and Miss Russell. Before the Boxer troubles the church, both in the city and in many country stations, had devel-

oped a vigorous life, with rapidly growing membership. The North Chapel in Peking had attained self-support. A large boys' boarding school was established as a feeder to the Tung-chou Academy and a similar girls' boarding school, out of which a woman's college is now being evolved. Peking was the center of the Boxer whirlwind. Nothing was left when the storm was past but broken brick. Two hundred and fifty lives were sacrificed. By purchase of new grounds the mission premises were much enlarged. A fine church edifice adorns the compound. The buildings erected for girls' academy and woman's college, for woman's training school, and for boys' boarding school are better adapted to the needs of the work. Miss Porter and Miss Russell give special time to training Bible-readers for Christian work. Miss Miner is the efficient principal of the academy and woman's college. She is ably assisted by Misses Reed, Paine, and Corbett. Mr. Stelle and Dr. Young have general supervision of work for men in the city and country stations. Dr. Blodget by his saintly character and efficient work has left a permanent impress upon his missionary associates and the native church. He will be longest remembered in China by missionaries of other boards by "The Mandarin New Testament," which he assisted in translating, and a hymn book, which along with Dr. Goodrich he prepared. Dr. Ament has also "finished his course," and has left a deep impress upon the church of North China. A virile and inspiring personality, he drew men into the kingdom by his strong presentation of the value of the Christian life.

Kalgan Station was entered in 1865 by Mr. and Mrs. J. T. Gulick. Those continuing longest in the station have been Dr. and Mrs. Mark Williams, Mr. and Mrs. Sprague, and Mr. and Mrs. Roberts. The population is shifting, and street chapel work has not yielded large visible results. Before the Boxer troubles at Yüchou and other places there were hopeful openings for work and successful outstations were established. In 1900 all property belonging to the mission and to native Christians was destroyed and thirty Christians were massacred. The station has seriously suffered from lack of men and means for prompt re-equipment.

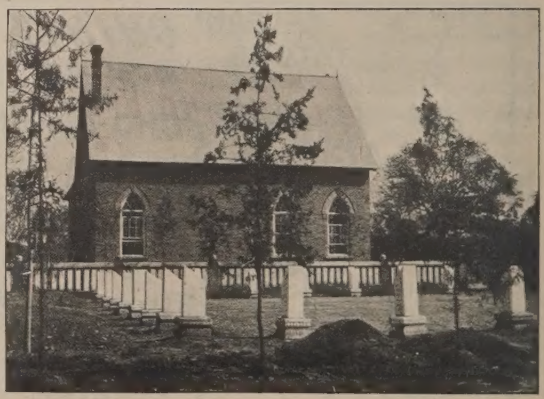
Tung-chou Station was opened in 1867 by Mr. and Mrs. Chapin. Miss Andrews joined it the following year, and Mr. and Mrs. Sheffield in 1869. Dr. and Mrs. Beach, Dr. and Mrs. Kingman, Dr. Holbrook, Miss Miner, and Mr. and Mrs. Tewksbury were sometime members of it. In 1873 Dr. Goodrich and Miss Evans began work in it and in the college. Since 1888 Dr. Ingram has been its physician.

HSUEN TUNG, EMPEROR OF CHINA, AND HIS FATHER
The older child is the Emperor

Miss Abbie Chapin joined it in 1893, Mr. and Mrs. Galt in 1899, Miss Brown in 1905, and Mr. and Mrs. Lucius C. Porter in 1908. The strength of the workers has been divided between evangelism, work for women, teaching in the mission college and in the theological seminary. The growth of the native church has been slow but healthy. It was torn and scattered in 1900, with total destruction of all property belonging to the mission or to native Christians, and with the loss of 150 lives. As soon as indemnity was secured a new and better equipped station rose out of the ashes of the old, and the work took on new life and hope.

In education the American Board Mission, the London Mission, and the American Presbyterian Mission have joined forces, resulting in the Union College of Liberal Arts at Tung-chou, the Union Medical College, the Theological College, the Woman's College, and the Woman's Medical College, all located in Peking.

Pao-ting-fu Station, started in 1873 by Mr. Pierson and his sister, who worked successfully for women, has been unfortunate in the loss of workers, of whom were Dr. and Mrs. Merritt, Dr. and Mrs. Noble, Mr. and Mrs. G. H. Ewing, and others at different times. It was totally destroyed by the Boxers in 1900, when Pastor Meng, the elder, and thirty-six other native Christian martyrs, besides Mr. Pitkin, Miss Morrell, and Miss Gould, suffered martyrdom. This station has shown great vitality in its growth in spite of imperfect foreign supervision. It has an independent native church with Mr. Meng, the younger, as its efficient pastor, with several centers of growing country work. Mr. and Mrs. Perkins, Mr. and Mrs. Aiken, and Miss Jones are at present in charge of it.



CHURCH AND MARTYR CEMETERY, PAO-TING-FU

Pang-Chuang was supervised from Tientsin until 1882, when it was occupied as a regular station by Dr. and Mrs. Smith and Dr. and Mrs. Porter and by Miss Porter. Dr. and Mrs. Peck, with the assistance of Dr. Porter, carried on a large and important medical work. Misses H. G. and E. G. Wyckoff since 1887 have had in hand the woman's work and built up a girls' school. In the great famine of 1878, relief work attracted many people to the Christian church. The following year hundreds were baptized, but it took half a generation to develop Christian leaders and establish habits of Christian living. The Boxer troubles brought confusion, but no loss of property or sacrifice of life. Charles A. Stanley, Jr., is now in charge of the station. The two Drs. Tucker have in hand the medical work, and Miss Lyon the girls' school. There is an efficient body of trained native leaders and many outstations.

Lintsing Station was opened by Mr. and Mrs. F. M. Chapin in 1886, and reenforced in 1889 by Mr. and Mrs. Perkins and Dr. and Mrs. Wagner. In 1900 its premises were nearly all destroyed and the native Christians scattered, with some loss of life. Since then the region has witnessed a wide turning towards Protestant Christianity, often from selfish motives; but the loud call for teachers, preachers, Bible-readers, and chapels could not go unheeded. Mr. and Mrs. Ellis and Dr. Susan Tallmon now occupy the station. Mr. and Mrs. Freeman, now on the field, will join them in the autumn. With new grounds secured, reconstruction is in full progress. The problem of the station has been how to gather out of the mass of would-be Christians such as have the beginnings of spiritual life.

SHANSI MISSION

This mission was organized in 1883 by Mr. and Mrs. Stimson, Mr. and Mrs. Atwood, and Mr. and Mrs. Tenney. Its field is a central section of the province, 250 by 100 miles, with Fen-cho-fu in the west and Tai-ku in the east as central stations. The pervasive evil of opium smoking, resulting in general social derangement, has been a great hindrance. The usual lines of mission work were developed, chapel preaching, country work, schools, work for women. Dr. Atwood has conducted a successful hospital for opium cure. Ten adult missionaries, three children, and eighty native Christians were sacrificed in the Boxer disaster. To supply men and means for immediate relief to this stricken mission was difficult, but slowly some sweet has been extracted out of the bitter. Buildings have been reconstructed and new missionaries sent out to reorganize the work. Mr. and Mrs. Corbin, Dr. and Mrs. Hemingway, Miss Heebner, and Miss Gehman are now in charge of the work. Mr. and Mrs. Staub and Dr. and Mrs. Watson have recently joined them. Mr. K'ung, who was a student in the North China College and later at Oberlin College, is in charge of its high school. The Oberlin supporters of the Shansi work are planning for a college, probably at Tai-ku, to meet growing need throughout the province.

FRESHMAN CLASS, NORTH CHINA COLLEGE, 1909

HOW TO KEEP MISSIONARY SOCIETIES OUT OF DEBT

THE question, how to get the missionary societies out of debt, has been capitally and conclusively answered by the Joint Missionary Campaign. The one thing needful proved to be that our Congregational people generally, if not quite universally, should get together so as to see eye to eye in their outlook upon a critical situation, and lift hand to hand in their earnest efforts for saving that situation. It was a fine demonstration of the reserve force in our denomination and an earnest of what its achievements might easily be if anything like its full strength were put forth.

But there is another question which the Joint Missionary Campaign contemplated. It set for its objective not only getting the missionary societies out of debt, but putting them into position thereafter to keep out of debt. Perhaps it did not go quite far enough to make this conclusive, and the question is still open and pressing for an answer. Now that all debts of all the missionary societies are provided for, how henceforth and continuously are they to be kept free from debt?

There is one answer to this question which lies upon the surface, which to many people seems very simple and so is often affirmed as if it were sufficient. It is summed up in the simple word, "retrenchment." Missionary societies, it is insisted, can keep out of debt by the same rule that holds for individuals: Let them live within their means; let them hold their outlay down to the limits of their income. A very simple rule, most admirable for every case to which it can be applied. Wherever income is a constant quantity, or approximately so, and outlay a variable, the problem of keeping out of debt is simply that of bringing the variable within the constant. But there are other cases where necessarily outlay comes nearer being the constant quantity and income is the variable. It is thus with many individuals. Then the question of avoiding debt is a different problem, calling for another kind of solution. Then the rule for it must be increase in the variable of income to cover the constant of outlay. The problem of our missionary societies is much more largely of this latter than of the former description. A fixed income that may be counted on with much exactness even a year in advance is something which no live missionary society has or can have. Coming largely from freewill offerings of the living and last wills of the dead, it is subject to wide variations. But that is not all. With an income that must of necessity be variable, every live missionary society, if it is to be economically and effectively administered, must enter into engagements involving certain fixed charges each year, well in advance of anything like exact knowledge of what that year's receipts are to be. This is especially true of a foreign mission board. When it begins a new fiscal year free from debt it must already be under contract to its missionaries, its institutions, and other agencies for stated amounts which are an irreducible minimum of outlay, at least for the year, and that without any funds actually in sight besides the small balance brought over, the interest on its invested funds, and perhaps a few legacies about to be paid in.

Before the year is well begun reverse or even panic may come in the business world and donations to the treasury be materially diminished. How is the missionary society to keep out of debt then? It cannot discharge its missionaries as a great railway system reduces its operating, or even upon

due notice its salaried, force. Its obligation, financial and in equity, to the missionaries it supports is such that to lay them off and call them home until the business stress is over would cost considerably more than to keep them at work in their fields. This is over and above the loss to mission property and to achievement already made. There is just one way in which a missionary society can be kept out of debt through a business crisis of this kind, and that is extraordinary measures in the churches and by individuals of ampler means to keep the income of the society up far enough to cover the irreducible minimum of expense in maintaining the missions.

Fortunately, such times of financial distress are exceptional, and it is to be hoped will be increasingly so. But they serve for emphatic demonstration that the rule for keeping missionary societies clear of debt cannot at any time be that of simply cutting the garment according to the cloth, but at all times must in good degree be the securing of cloth according to the measure already taken of the garment required. In the business management of missions, from the very nature of the case, income is more elastic than outlay. Both the effectiveness of it and its economies, as well, lie far more in stretching the income to cover the necessary outlay than in trying to shrink the inelastic outlay to the lowest terms of a varying income. Retrenchment beyond a certain narrow margin is wasteful extravagance. The expense of properly maintaining all its missions is figured, always is in the administration of the American Board, as nearly as possible at the irreducible minimum. If receipts for the year fall below that, it means either debt or death to some vital interest. With retrenchment already carried to the limit of safety before the mission year is begun, something besides further retrenchment is called for if the society is to be kept out of debt. What shall it be? What better than that the principle of an irreducible minimum be applied to income as well as to outlay? The application of that principle to our Congregational missionary receipts as a whole is the prime factor in what is known as the Apportionment Plan. It fixes a bottom figure for necessary and economical maintenance of all our missionary work, and then undertakes in the rough to apportion it locally; not by way of determining for any church or for the individuals in it what is their share, much less their full responsibility in missionary giving, but of establishing a base line above which they are to determine their responsibility for themselves. Let the apportionment figures be accepted by the churches and individuals as the minimum below which retrenchment cannot safely or creditably be carried, and the missionary societies will be strongly safeguarded against recurring debt.

And then there is another reason, hardly less forcible than this. When retrenchment below the limit of actually and economically maintaining the missions is resorted to for keeping a society out of debt, it is always sure to prove the occasion for corresponding decrease of contributed receipts. The English Church Missionary Society records its recent experience in this particular as follows: —

"In the last two years expenditure has been reduced by £22,000 . . . while parochial contributions sent up through associations were less by £21,000 than the year before last. In other words, our supporting parishes have diminished their help by almost exactly the sum that the expenditure has been reduced in consequence of inadequate income, so that as regards our main source of supply the savings in expenditure have availed nothing; the slackening of pace in the one has not brought them nearer, because the other has slackened in the same degree. . . . Shall curtailments go on, and if they do will our friends still hang back? Or shall the committee act on the inspiration of . . . and advance in response to the divine call which they

think they hear, both through events at home and abroad?"

These are doubly significant words. In the first place they point out the vital weakness of mere retrenchment as a measure for keeping a missionary society out of debt. It is apt to dry up the living springs of generous missionary giving about as fast as it succeeds in curtailing the outlay of missionary support.

But still better, these words point to the true secret of administering a missionary society so as to make it effective and at the same time keep it out of debt. That secret lies in acting upon the inspiration of the divine call through events at home and abroad and advancing in response to it. It may be enough for the effective management of a great commercial or industrial enterprise that it be in charge of men with business capability, but for effective management of a missionary society it must be in charge of men who are capable of inspiration as well as of business; men who can act on the divine call through present day events and influence others to do likewise. This is one chief reason that a missionary society has for existence, to be not merely a good business agency, but an equally good agency of inspiration for helping the whole body of its constituents to recognize and respond to the divine call to them. It is quite as important that the inspirational end of it as that the business end of it be thoroughly worked in order to keep it out of debt. This is the lesson of the hour for our Congregational churches. Freedom from debt is now insured to their missionary societies. The way is open to make that insurance perpetual; it is the way, not of stricter retrenchment, but of fresh activity upon fuller inspiration and a more general and generous response to the divine call in the events of today both at home and abroad. This does not mean that the most thoroughgoing business economies in administering missionary societies may or can be dispensed with, but it does mean that a keener sensitiveness to the missionary appeal and a fuller response to it throughout our churches is equally indispensable. Not by less thoroughness at the business end, but by more thoroughness at the inspirational end will our missionary societies be kept out of debt. The secret of it will be found in having an eye to business, and along with that, ay, even more than that, in having an ear to hear what, in the amazing events of the present day, the Spirit saith unto the churches.

HARVEST FESTIVALS IN MADURA STATION

By Rev. JOHN S. CHANDLER

A DRIVE of nine miles on the road and one through mudholes and over ridges brought us to the neat mud buildings comprising the prayer house and catechist's house, with a small yard before and behind. A low roof of straw across one end of the little yard protected the schoolboys for their part in the festival, two schools being represented. One school was in uniform of pink jackets, not because of any requirement to that effect, but because the enterprising teacher had persuaded them to subscribe and buy a whole piece of cloth together, from which the jackets were made for them as shareholders. They were Hindu boys, not accustomed to jackets at all, but they took pride in doing it all together. A large crowd were very attentive to the songs and recitations. At the last a few students in a night school repeated verses they had learned. Then we moved into the prayer house, which could hold only the Christians and the best singers among the boys, and there

DIGGING SWEET POTATOES, PASUMALAI

held a second service, which included the baptism of two children in one family and the bringing of offerings. The offerings were partly in money and partly in grain and other produce. One offering came from the sky in the shape of a large, long-legged cock. Some months before a little chicken had been dropped by a kite at the feet of the catechist's wife in the village from which the second school came. It was wounded by the sharp claw of the kite; but the good woman doctored and cared for it, and there it was, a fine, big cock as well as an interesting contribution to the festival. After the service the various articles of produce were sold at auction, and this cock went off at a rupee and a quarter. This is the village where the teacher wrote to all the old boys of the school and asked for thank-offerings for the mission's seventy-fifth anniversary last February, and received from 122 boys, old and young, gifts from half a cent to sixteen cents, so that he was able to bring to the anniversary one gold pound for the Board.

The second festival was seven miles further on, and was held the next morning. Here there were more Christians in the place of meeting, and Christians came from two other villages as well. Here were also two schools;

IN THE COTTON FIELD, PASUMALAI

the meeting for the boys was held in the prayer house first, and then they were sent out to make room for the Christians. One of the songs was a welcome to us, as this was our first visit since coming from America. As they sang a special song composed for the occasion they sprinkled us with petals of fragrant jessamine and other flowers. Some interesting gifts came here. In the corner was a large heap of unhusked rice from the field of the leading member of the congregation. Leaning against it was a sack full of the same, the gift of a wealthy Brahman in another village, the employer of some of the Christians who were present at the festival. He had filled his barns with grain, but had refused to allow any of it to be taken for his household until he had presented his first fruits to the Christians' God. He has promised a site for a small church in his village and will help to build it, though at the same time he is building a small temple to Siva.

The third festival occurred yesterday, just outside the city, in a large and beautiful cocoanut grove. Here the tent was pitched, and Christians came from seven places within a radius of thirteen miles. Among the offerings here were several cocks and hens; and when allusion was made to the one that had fallen from the sky one of these crowed away as if proud of never having been carried away by a kite. Some of the offerings were pretty little brackets of wood, delicate brass-wire cups, and articles of clothing, made by young people in the church. A new schoolhouse nearly finished stood next to the tent, erected as a gift to the mission by the owner of the grove. The dedication will come later.

At the first festival the amount given was twelve rupees; at the second, twenty-four, and at the third, forty.

But it is not all festival that we get sight of as we go around among the villages. Amid the joy as of harvest are some sad facts which stare us in the face. Two schools that should have attended these festivals were missing. They are no longer in existence. The reduced grants of the Board made it necessary to disband them. Reduction sometimes makes things lighter, but in this case it presses very heavily upon the mission and upon the people for whom it works. Then the housing of the mission workers is in some cases simply shameful. One of them has made a low wall around his place by the help of his schoolboys, and he keeps everything neat; but he has no windows in his small house, and we have no money to help. Another has a lot of mission land next to his house, and one end is a mudhole; yet no money can be spared to fill it up. Another has to sit with his family under an umbrella when it rains, because the repair money is all gone. Another has killed half a dozen snakes coming in at his windows, and some change should be made for the protection of himself and family. If these mission workers could be properly equipped and others added to their number, the harvest of it would be occasion for most joyous festival keeping.

AUTUMN PLANS FOR YOUNG PEOPLE'S WORK

By Assistant Secretary D. BREWER EDDY

THE conference at Silver Bay has just closed. One hundred representatives of our churches there became enthused and aroused to the vast opportunities confronting us in each of the fields abroad. My thought turns to all the churches where our work abroad is loved and prayed for, and to all the earnest pastors and young people who are striving faith-

fully to stir a deeper interest in its behalf. Surely the kingdom of heaven is indeed like leaven. YOU CARE, and so your first task is to leaven those about you into caring. Your school or church is the measure of meal in which every grain must be leavened. These 100 leaders from Silver Bay, and similar groups from Lake Geneva and from Northfield, are this week taking up their problems in the home churches with renewed consecration. Where one of these leaders fails the measure is lifeless. Where one succeeds the great work presses forward in some remote field.

I like to think of this most definite relation between our faithfulness at home and the success of some missionary abroad. The end of the work is immensely important. May God give each one of you wisdom and earnestness and patience to succeed in your part of it.

And now I want to tell you a little more fully about the plan that has been worked out for studying Turkey this autumn. Is there not an element of interest in it for you when you consider that this same plan will be taken up by hundreds, possibly by a thousand societies, schools, or churches? No more comprehensive plan for united study has spread through our churches for a number of years. It has this advantage, also, that it touches the three lines of work which most missionary committees are supposed to carry on. It includes the educational element by drawing every member into the reading circle on Dr. Barton's new book, "Daybreak in Turkey"; it provides a series of three or four wide-awake, snappy meetings, and it finally culminates in the subscription meeting for those who are not now giving definitely to the American Board. Here you take up as "Your Own Work" a definite corner of the field. Each step of the plan is presented with some novel suggestions that ought immediately to attract the interest of even the indifferent.

Here is the first big question about it, Where and how can it be of the most use? I am advised that some societies will welcome a plan which will vary the usual schedule of their meetings, and I am therefore suggesting to those who will adopt the idea that a single and entire month of the autumn be set aside for this particular series of meetings. The reading of the book would occupy just a month at "a chapter a day." It is evident, if you put in these programs only once a month, that they bear no relationship to the current reading. On the other hand, if the reading circle starts successfully, the programs should be put in consecutively, since the cumulative influence would be far greater than from four monthly meetings; but where the committee cannot persuade the society to set aside a month for the study, it will be necessary to modify the plan, and give these programs as the four missionary meetings of the autumn.

In the *church prayer meeting* I know the plan will work well, for I have given one or two such series of studies each year in my church, finding that interest increases to the end. But even if the series is impossible the programs can be adapted to a monthly session.

In the *Sunday school* the book can be read chapter by chapter by the teacher and told attractively in ten minutes' supplementary work in the class hour, and the four programs can be used on such occasions as the superintendent will appoint for the entire school to consider foreign missions.

Now, does this scheme for launching the plan look attractive and practical to you? (And it may be interesting for you to know that this was one of the plans worked out by the Yale Band ten years ago.) After special announcement and earnest effort to get out a record attendance, the first part of Program One on "The Empire of Turkey" is given. It includes a map exercise, acquainting us with the land, its resources and government, its connection with Old and New Testament history, followed by the presentation of a

chart showing Mohammedanism as Christianity's greatest foe. The third part points out the peculiar responsibility laid upon our Congregational churches in Turkey's behalf, since we are the only Board at work in large portions of the empire. When the interest is thus stirred, the missionary chairman and the pastor are both to appeal for hearty participation in the plan to be proposed, and an attractive bookmark, bearing four perforated coupons, is then passed to each member.

The first coupon reads, "I will do my best to read 'the chapter a day,'" referring to the reading circle, which has been explained above. The second is an agreement to make an extra effort to hear these special programs prepared by the committee. The third promises to consider earnestly what is "my share of Our Own Work abroad." The fourth, looking to the future, purposes prayer and earnestness in stirring up the church to new missionary zeal. After prayer the members are to sign and tear off these coupons. When collected they will be a basis for the committee's further efforts. Such a method usually enlists more definite co-operation than mere appeal to be interested. It lines your members up in the group of those who will help.

The necessary number of books is then ordered and the reading circle begun. The committee sets eagerly to work preparing the other three programs after the members have pledged their interest. I will not outline the other meetings, but the plan was shaped while teaching this very course of lessons at the Northfield Conference, so as to make the programs up-to-date, novel, and alive, introducing just as many suggestions (you might almost call them stunts) as will claim the interest of young people.

Of course the last meeting means a great deal to the Board. From 6,605 schools and 1,882 societies we received not a penny last year. Shall not this new plan result in gathering in many new shareholders who will carry their part of the Great Task? It is not malice aforethought that they thus have no part in this tremendous work, but it is just that drifting tendency that gives to the things that ask first. I believe that every organization looking over these programs and reading the book will be interested to take a share in our Station Plan, by means of which you are kept in touch with the field through quarterly report letters, and feel you have a work of your own to carry forward.

Finally, I want to be in communication with every missionary committee in the autumn. Write me your plans. Let me suggest a mission study course, for we are planning to push all the usual study plans in addition to this new reading circle. Whenever you find a new plan for missionary social or meeting, a program or an idea, please send it to me, that I may pass it on to others. Soon after September first a pamphlet will be in print, giving the complete details of these four programs, so that any committee of average intelligence can carry them forward to marked success. See that your committee writes for it, or if you will send a postal now we will file it and mail the pamphlet when it is ready. Perhaps you could help in no better way than in bringing this to the notice of other workers whom you may meet, and see that this plan is widely adopted among our churches. As you face your young people remember that some hundreds of others are working at precisely the same point with you; thus together we labor for the kingdom.

A VIEW TO THE NORTHEAST OF YILDIZ

A VISIT TO YILDIZ

By THOMAS D. CHRISTIE, D.D.

WHAT Capreæ was to Tiberius has Yildiz been to Hamid, a scene of unrivaled natural beauty turned into the lair of a wild beast. Here are thousands of acres of hill and valley, of forest and garden, whence you see at every turn the glories of the Bosporus, the great city to the south, with its Golden Horn and its hundreds of slender and tall minarets, the lovely lines of the hills on the Asiatic shore of the strait, and the snow-covered peak of the Bithynian Olympus in the distance. These views from the heights of Yildiz are simply ravishing; the horrid tyrant chose well his Sybaritic retreat. The immense extent of the park astonishes one. It is surrounded by a thick, windowless wall of stone, thirty or forty feet in height, effectively shutting out the whole world. The harem, where Hamid and his six hundred women dwelt, is cut off from the park and gardens by a still higher wall. Everywhere are well-kept roads winding about in all directions; there are artificial lakes, with black and white swans, ducks of many kinds, geese, elegant boats and steam launches; conservatories filled with rare and beautiful plants, flowers, trees; little but luxurious kiosks at every point where are seen the finest views; a manufactory of porcelain; thousands of all sorts of doves and pigeons; a menagerie of wild beasts; pheasants, deer, antelopes, forty-two varieties of hens; a well-arranged collection of stuffed birds and animals and of geological specimens, etc. You would think you were in a university for the study of natural science. And then his workshop, and his shooting gallery, and his immense collections of the best rifles and revolvers; one is bewildered by the profusion of objects of interest. All this is now public property; you see crowds of people from all over the world walking about, seeing, admiring, enjoying. If one man among them had been caught here a few months ago he would very soon have become food for the fishes of the Bosporus or the Marmora.

While eating my bread and butter on the shore of the sultan's lake, I had the pleasure of feeding his magnificent black swans with fragments of the loaf. Poor creatures, they seemed to be very hungry; no doubt they miss the attentions of the elegant ladies and the merry children that used to promenade on this beautiful shore.

As for my own feelings, I walked about like a man in a dream. Often have I looked up from the deck of a steamer to these forest-covered heights, the mystery-enveloped den of the man of sin, but never did my most daring fancy picture me enjoying a direct and near view of the *penetralia* of Yildiz. I think all the people walking there today were possessed by a like wonder, awe, astonishment, at the thought of what God has wrought. Certainly this great and bewildering change has not come from man; it was beyond his power. We saw the room where Hamid was told that his evil reign had come to an end. In that same room he used to sit and condemn to death the trembling wretches brought before him by his spies. The two infamous instruments of his tyranny, Fehmi, the chief of his army of spies, and Mehmed, his executioner, who in this very room used to gloat over the terrors of their and his victims, have gone by violent deaths to their eternal doom, and it will not be long ere he himself joins them in the abodes of the dead.

We know not what is before us here in Turkey, but at least we have seen the downfall of one of the worst tyrants that has ever cursed our race, and we have seen the execution of his hated and hateful ministers. All this is something to the good; something, too, that we could scarcely have hoped to see. And now the news comes from Adana that some of the worst of the murderers there have been put in prison, and that the murdering vali is on his way thither to be tried for his life. If only the Young Turks will do in those regions what they have done here, the future of this noble country is secure, and our native Christians will not be forced to abandon their fatherland. On the way to Yildiz with my companion, a professor of geology in the University of Vienna, we passed through the region in the north of Pera where the heaviest fighting took place in the end of April. The marks of bullet and shell were numerous on the walls of the houses, and the great barracks of Taxim and Tash Gushla have been badly smashed. About two thousand men were slain on both sides. The long trenches that hold their bodies are on the top of a hill north of Yildiz. On another hill near by is to be erected the big monument to the memory of these "martyrs of liberty." The city is full of their comrades, the men of Salonica, and very smart-looking soldiers they are. The new police, too, are a credit to the government. Great preparations are being made for the *fete* of the constitution, which comes July 23.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

ELEVEN MONTHS' FINANCES

DURING July gifts from churches and individuals fell off $4,220.01. The Woman's Boards fell off $10,927.06; Sunday schools and young people gained $111.25; special objects gained $7,200.95 and legacies gained $5,935.30. The month shows a total loss of $1,737.78. For eleven months we show a total gain of $48,834.98. Of this $25,036.54 is credited to legacies and $24,540.11 to specials, leaving only a slight gain in the regular donations of the Board. We had hoped to hold our own in July and August, as in that case there would be an excellent chance of coming through the year without deficit. There is still this chance if those who have ordinarily helped in August will do as much this year. We hope all friends of the Board will do their utmost to keep up the giving to the end of our year, August 31. This number of the *Herald* will reach many in time for an extra gift. Let them not delay. We have a glorious victory in sight. To pay off the old debt and to come through the present year with all bills paid will be a splendid achievement. Will you who read these words seize the opportunity?

THE FINANCIAL STATEMENT

RECEIVED IN JULY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$35,670.00	$26,357.54	$705.76	$2,795.52	$12,045.74	$2,657.62		$80,232.18
1909	31,449.99	15,430.48	817.01	9,996.47	17,981.04	2,819.41		78,494.40
Gain			$111.25	$7,200.95	$5,935.30	$161.79		
Loss	$4,220.01	$10,927.06						$1,737.78

FOR ELEVEN MONTHS TO JULY 31

1908	$251,223.71	$195,749.53	$11,207.19	$41,652.40	$65,043.81	$19,462.10		$584,338.74
1909	242,387 45	194,925.11	10,162.20	66,192.51	90,080.35	19,522.07	$9,904.03	633,173.72
Gain				$24,540.11	$25,036.54	$59.97	$9,904.03	$48,834.98
Loss	$8,836.26	$824.42	$1,044.99					

THE BAPTIST SUCCESS

Attention has been called before in these columns to the success of the Baptist denomination in raising the full amount of their budget under the Apportionment Plan during the first year in which the new arrangement was operative. Many have asked how this denomination, which took up the apportionment idea a year and a half after the Congregationalists, were able to achieve such a complete and sudden success. Those who are interested in this inquiry may well read the first annual report of the general apportionment committee appointed by the Northern Baptist Convention. The re-

port is a pamphlet of thirty-nine pages, and is so full of information and intelligent discussion of church benevolences, and the Apportionment Plan in particular, that it may well be regarded as a handbook on this subject. The report begins by stating that two words have been definitely incorporated in the Baptist vocabulary, "budget" and "apportionment." The "budget" idea has rooted itself in Baptist circles in a way to offer encouragement to all the denominations working on the same basis for the betterment of their benevolent enterprises.

The Baptist Apportionment Committee held their first meeting in June, 1908, and by April 15, 1909, when the fiscal year expired, they were able to report the $1,500,000 as actually raised. A thorough organization was effected by means of state and local conference committees. Attractive literature was issued and a campaign of education was conducted in fifty-nine different cities and towns. These were called "budget conferences," and were addressed by Dr. P. S. Henson and other Baptists of national prominence. As the result of this activity the entire denomination was stirred and an atmosphere created which made great things possible. It is interesting to note that during the last fifteen days of the period for the two leading societies more than half the total amount was received. It is encouraging to find that 1,214 churches exceeded their apportionment.

We congratulate our Baptist brethren most heartily upon this well-earned success, and we hope to learn some valuable lessons from it. Lest, however, our Congregational churches argue that our own methods have proved inefficient as compared with those employed by the Baptists, we wish to call attention to several factors which have worked in favor of this Baptist effort. To begin with, they are a much larger denomination than we, having 10,785 churches as against our 6,006. At the same time they have a smaller budget. While we are attempting to raise $2,000,000, the goal they set was $1,500,000. They were also aided by the fact that they have but three societies as against our seven, so that the appeal was a much simpler and more comprehensible one. It is also worthy of note that as a precursor of this plan the Baptist convention put into effect a scheme of centralization which gave their national committee much greater powers than those assumed by our own advisory committee. For instance, the Baptist committee were able to appoint their own cooperating committees in the several states, and thus were able to unify the method of apportionment throughout the denomination. Whether such a degree of authority is desirable is an open question. For our own part, we are inclined to favor the more Congregational way of allowing the states to handle this business in their own fashion, only having regard for the denominational end in view. Another important factor in favor of the Baptist effort was the inclusion of legacies in the raising of the budget. The unusual number of large legacies helped materially in achieving success. In our case legacies are left out of the count in making up our denominational budget. It should also be kept in mind that the Baptist budget included the payment of debts upon their three societies, a very large amount in the aggregate. In the Congregational apportionment scheme it was explicitly demanded by the advisory committee that the societies should not include their debts in the sums asked. Until the Year-Book of 1909 is issued we shall not know the amount of giving of our churches during the present year; but when these figures appear and we add the $330,000 raised by the Together Campaign, we are confident the denomination will make a showing which may be considered creditable, and certainly should be encouraging for still larger giving in the future. It would seem to be entirely practicable, on the basis of our own experience and the Baptist success, for us to raise our en-

tire budget of $2,000,000 during the year 1910.

THE SILVER BAY CONFERENCE

It would be very difficult for one who has never been to a Silver Bay Convention adequately to understand the grip and the inspiration that these conferences have for young people. It is one of the most beautiful spots in the country, and yet the perfection of scenery is entirely subordinate to the particular purpose for which the delegates attend. It is true, also, that perhaps the majority are spending here their two weeks' vacation, and yet that fact in no way interrupts the quiet seriousness which marks the sessions.

There were some 225 delegates at the Sunday School Conference, meeting from July 15 to 22. The general significance of this year's gathering was the fact that the officers of the International Sunday School Association met in conjunction with this conference, and this brought the official plans of the future Sunday school curriculum into perfect sympathy with the suggestions of the Young People's Missionary Movement concerning missionary study. This marks almost an epoch in missionary work, since the International quarterlies will very soon be offering graded supplemental missionary work, and will be urging upon Sunday schools everywhere the introduction of modern missionary methods.

The General Conference, from July 22 to August 1, gathered over 450 delegates. Their daily sessions included morning devotions, an hour of mission study classes, an hour of conferences on practical plans, and an hour of inspiration received from the great missionaries of the church as they told the story of the triumphs of the cross in their fields. Following the recreation of the afternoon, the evening platform meeting was again devoted to inspiring addresses.

For us this year it was a specially gratifying feature that the Congregational delegation returned to its former place of leadership. We passed the one hundred mark, while the Presbyterians and Methodists remained at ninety-two and ninety-three. Three denominational rallies were held, and our church work was strongly presented by representatives of five of our Boards, and concrete plans were laid before these leaders in the hope that next autumn's work in the churches would be geared up more closely to the plans offered by the Boards. The Board secretaries there were deeply impressed with the potential power of our delegation. The entire hundred went home deeply inspired with the new vision of the possibilities of our work at home and abroad. They will never forget the new appeal of the "lumber jack" to their hearts. Korea will always in their minds rival apostolic triumphs. Each field became alive with challenge, and their hearts vowed a deeper consecration as the first step in preparation for the larger service.

Some thousands of you who are equally the leaders of our work in your churches, who could not be at Lake Geneva, Northfield, or Silver Bay, must also gird your armor for next year's battle. Call upon us for information, for plans, for new literature. Our plans are perfected for your autumn mission study and the new methods of giving, so that you have only to write to this office to receive the best we have to give; but your work will falter, and by just so much the kingdom will hesitate in its progress, if we do not all lay our hearts on the altar of God, awaiting a new touch of his power. "My people shall be willing in the day of my power." B. E.

CORPORATIONS vs. CHARITIES

A friend who is troubled over the fact that the American Board and other benevolent societies so frequently run into debt writes, asking why these societies cannot be managed as are the great business corporations, such as the United States Steel Company and the Standard Oil Company. Without

going minutely into this matter it is evident upon a moment's thought that there are fundamental differences between the management of such corporations and charitable associations like the American Board. In the first place, these corporations are built upon the motive of self-interest, while charitable societies appeal only to altruistic motives. In the second place, the business corporation can and without compunction often does economize in expenses by dismissing multitudes of workers and closing factories. An organization like the American Board, which appoints its workers for life and sustains toward them a paternal relation in behalf of the churches, cannot ruthlessly dismiss them when in certain years receipts from the churches fall off. Furthermore, business corporations can provide against the deficit of bad years by building up a surplus in good years. This would be a disastrous policy for a charitable society, as people will not give toward a surplus, but insist that their money shall go as directly as possible to the field.

Notwithstanding all these difficulties we thoroughly believe that an efficient business management of charitable organizations is possible. Those who are close students of American Board affairs are aware that through the completion of the Twentieth Century Fund for the equalizing of legacy receipts, and through the growth of the apportionment idea among the churches, by which each church accepts a definite share of responsibility, and also by a careful revision of business methods, much progress is being made toward prevention of debt in the future. Certainly no set of men could be more scrupulously careful in administering a trust than are the Prudential Committee of the American Board. In three points, at least, we can challenge comparison with any secular corporation: in the low cost of administration, in the effective use of money appropriated for the work, and in the loyalty and devotion of the workers under exceedingly meager salaries.

HOME DEPARTMENT MISCELLANY

The Board has no more ardent helper than Rev. George R. Merrill, D.D., superintendent of Home Missions for Minnesota. In going about among the churches of his state he takes pains to place before the people the world vision as well as the appeal of their own commonwealth. He writes: "The uniform course this year at conferences and in churches where I can persuade them is to take the map of the world, tell the tale of our assigned part in the whole of it, with the providential rise and relationships of the societies by which we do it, and then push the business sense and advantage of the Apportionment Plan. It is found most profitable, when they will do it, to take pledges for the whole budget. Invariably more comes to Home Missions in that way than by a separate offering."

"I believe that Jesus Christ still calls men into a field that is the world, even the widened world of our times. He claims this world as he has claimed the worlds of past generations, by the right of authority. For it is Jesus Christ alone who understands this world, who masters its powers, who satisfies its deep needs, who saves it. He sends forth disciples everywhere to raise the standard of his sovereignty." — *From the papers of a candidate.*

The Prudential Committee, on July 20, appointed Rev. William Compton Cooper, pastor of the Presbyterian Church at Bayfield, Col., to the European Turkey Mission. Mr. Cooper is a graduate of Wheaton College and McCormick Theological Seminary. He expects to attend the Annual Meeting and will sail late in October.

On the same date the Committee also appointed Miss Marion Parker Wells to the Micronesian Mission. Miss Wells is a graduate of Northfield Seminary, but for two years has been teaching at Key West, Fla., in a mission school under the Southern Methodist Board. She expects to sail early in the fall and will be located at Kusaie.

FOREIGN DEPARTMENT

WHAT IS DONE ABROAD TO KEEP OUT OF DEBT

NONE dread and fear a debt more than the officers and Prudential Committee of the Board, except the missionaries. They watch the receipts reported each month, fearful of a falling off and that a debt may follow. The constituency at home seriously ask why expenditures are not limited to probable income. The answer is that they are, but now and then the income for a year is improbable, resulting in a deficit, called by the Board "a debt."

Under the stimulus of the great Swett and Otis legacies, no doubt the work of the Board abroad was enlarged beyond what the churches have been adequately supporting since these legacies were exhausted. Without expressing judgment as to the wisdom of such enlargement, it is certainly fair to ask if it was not reasonable to expect that the Congregational churches of the United States would continue to give for missions as largely as they were giving when these legacies came into the possession of the Board, even if they did not make any special advance. Had they continued in the same proportion, there would have been funds sufficient to support the new work undertaken. Was it an error of judgment to expect so much from the churches? If so then a mistake was made, but the reasonableness of it must be acknowledged.

Another difficulty is the fact that the work of the Board abroad has experienced phenomenal prosperity. The churches have developed, schools have multiplied, and congregations grown up beyond expectation throughout the wide extent of territory occupied by our missionaries. At the same time several unusual events, like the massacres in Turkey in 1895 and 1909, and the Boxer uprising in China in 1900, have put imperative responsibilities upon the missions of this Board, from which it was impossible to escape. The Board and its missionaries would have stood condemned before our own denomination and before the world had they not accepted such responsibility and challenge. The only criticism possible is that, as in the case of China, we took up the task of reconstruction too feebly, and failed to carry it with sufficient boldness to its proper conclusion. In Shansi and North China even today, after nine years of reorganization, we have not restored the numerical missionary strength of 1899.

In spite of such events the missionaries are fully co-operating with the Board in endeavor to keep expenses within the limits of probable income. They are neither reckless nor unreasonable, although face to face with opportunities and demands for advance that they know and we know would be immediately and abundantly financed, could the situation be adequately brought to the attention of our constituency. It is no wonder that they sometimes almost despair when their presentation of opportunities for which they have long labored and prayed meets with no adequate response.

How can expenses be reduced in the mission field? For answer let us ask, What are the objects for which mis-

sion money is spent upon the field? There are five main objects calling for funds: —

First. The support, care, and housing of the missionaries.

Second. Aid to native churches not yet self-supporting.

Third. Evangelistic work among scattered congregations.

Fourth. Assistance and support for schools, including aid to Christian teachers in native schools.

Fifth. Literary, medical, and miscellaneous expenses, like taxes, insurance, repairs.

It is natural to think that if funds are inadequate for any one year some of the missionaries might be called home for the time. Let us consider this for a moment. The Board could not, we will all agree, after engaging a missionary for a life service, call him home and set him adrift as soon as he landed in the United States. He has been out of the country for years, it may be, and in many respects is not in touch with American ways and thought. It may be some time before a pulpit opens to him, or, if he is a teacher, before he finds a suitable position. In the meantime he must be supported by the Board. This would cost more, after paying his traveling expenses home, than would have been required to keep him at work in his mission for the year. Besides, a missionary who has learned the native language and become acquainted with the work represents a considerable amount of capital or investment that is lost by his recall.

At the same time our missionary force is now so small that in many stations there is but one missionary family — some have none at all — while at none is the force adequate to meet the demands of the work. To reduce this force further would permanently close some stations, thus sacrificing large investments or throwing upon remaining missionaries such a burden of work that life itself would be in peril. The most treasured asset of the American Board is its missionary body. Anything that reduces or weakens that vitally touches the efficiency of the Board. This is a fact we must face as we talk of expenditures and costs. To reduce our present small missionary force could not be termed economy by any possible interpretation of the word. It would quickly spell disaster.

We can reduce the amount given to aid native churches and to prosecute evangelistic work over the field where congregations have been gathered. Many of these have reached their present strength after much persecution and through severe struggle. They have broken with paganism, trusting the missionaries and the Board not to forsake them in their efforts toward a full Christian life. Their non-Christian associates have warned them that the Christian movement will soon pass, but they have refused to believe it. Picture to yourself what it costs the missionaries to be forced to tell these peoples that no more aid can be given them, and unless they can stand alone they must return to paganism. In the endeavor to retrench, this step has repeatedly been taken, and the shock it has brought to native Christians, and the opprobrium it has heaped upon the name of Jesus Christ, can never be told.

Practically the same thing is true of educational aid, where commonly it is but a portion, often the smaller portion, of the cost. In most cases it is a final supplement to keep the work going. All told it is a small part of the Board's funds that goes into such aid. To withdraw that little would close up, in most instances, agencies that cost much more than would be saved, and divert this capital from Christian education to other and less worthy uses.

Reductions are constantly made in publication, medical, and miscellaneous expenditure, until the hospitals have little beyond what the people supply, and publication work has become largely self-supporting. All would agree that it is not economy to neglect necessary repairs and to allow insurance to lapse or taxes to go unpaid. That would be poor religion and bad business.

Such being the situation on the mission fields, it is clear why sudden reduction of expenditure there cannot either wisely or equitably be made. The missionaries cannot temporarily be called home, for that would cost more than to keep them at work. Pastors, preachers, and teachers supported in whole or in part cannot be suddenly dismissed, for when they were engaged the missionaries were compelled to arrange with them for one year at least, and those contracts are binding. Then most of these native workers have been reared by the missionary at considerable expense of money and effort for the very service they are now rendering. Suddenly to set them adrift in most cases would be to send them into some other work, and so lose them wholly for the future. Christian teachers and preachers in mission lands are not to be had for the asking, but must be discovered and trained for the service. When diverted the loss is irreparable, except by a repetition of the long and expensive process of training new men.

In the early summer of every year each mission of the Board makes out a comprehensive and detailed statement of the funds it will need during the following year for the conduct of every department and phase of its work. This is prepared with great care, and is sent to the Board with the authority of the mission back of it. No requests are included that do not have the indorsement of the mission. These statements are most conservative, and everything possible is excluded by the mission in order to keep expenses down to the lowest limit. These estimates for the following year, properly arranged and tabulated, are brought before the Prudential Committee for consideration in November, for no mission can proceed without knowing at the beginning of the year how much money can be depended upon for the work of the mission for that year.

The Prudential Committee, with the requests of all of the missions and the past receipts of the Board in all detail before them, decide what, in their judgment, can be depended upon for the year from churches, individuals, Sunday schools, legacies, etc., and, with reference to the probable receipts rather than to the acknowledged needs of the missions, the appropriations for the next year are made and sent out. If receipts for any reason fall below the estimate, there is no alternative but a debt, or if some unexpected catastrophe or emergency arises that also may create a debt.

With a work reaching to the ends of the earth, covering every phase of aggressive Christian activity and involving several thousand individuals and a large number of permanent institutions, all interwoven with the religious, social, and even national life of the people, there must be a large degree of permanency in the financial dealing of the Board with its missions, or inevitable disaster will follow.

Again let it be understood that officers, Prudential Committee, and missionaries stand in horror of debt, and that together they bend their energies to avoid it. Whenever a deficit occurs it is because human wisdom and effort have failed to compass the securing of funds to meet the imperative demands of the work, which the Committee had every reason to believe would be secured when they made the appropriations the previous year. If those who criticise the Committee for debt could know all of the facts that enter into the case, not only would blame be withdrawn, but the critics themselves would speedily be converted into ardent promoters of the policy of larger receipts to meet the imperative demands of a conservatively conducted but growing work.

FIELD NOTES

The 1908 Round Robin

When the missionary candidates of 1908 were in attendance at the conference in Boston they entered into a plan of circular correspondence with a view especially to acquainting one another with their first impressions of the several mission fields to which they were going forth. The following are extracts, somewhat condensed, from the nine letters which had reached the secretary, Mrs. Abbie Miller Ogilvie, up to July 20.

(North China Field)

Miss Marian G. MacGown writes from Hsiku, Tientsin, China, October 21, 1908: "Two or three first impressions stand out distinctly above the rest. First of all, China is awake. Just how things are going to turn out nobody knows. What we do know is that the Christian Church has a tremendous opportunity here, and I for one am glad to be in the midst of that opportunity. Along with this is the realization of how simple, natural, and normal a thing a missionary's life is after all. I am just a human girl, doing my work here instead of at home because here the need is greater."

Mrs. Florence Cutler Eastman's letter of February 28, 1909, is from the same station in China. She says: "My chief first impression was a great desire to get on land. As the first quakings and tremblings wore away I began to realize the vastness of the work and the fewness of the workers. China is in a critical state, and the Chinese are an interesting people in spite of dirt. As I expected, the Chinese language seemed at first far beyond my comprehension, but now I think some day I may be able to converse a little. We are at Peking until the new compound at Lintsing is ready."

(Marathi Field)

Miss Elizabeth Johnson's letter from Ahmednagar of February 12, 1909, was written only seven weeks after she landed in India. She speaks of herself as feeling very new indeed while wrestling with "Marathi." This was supposed to be her sole occupation, but along with it she found opportunity to make use of her training as a nurse in the wards of the hospital for women and children. After describing the hospital work somewhat in detail, she says: "The women in India lead sad lives. I never fully appreciated what the gospel had done for women until I came to India and compared it with America. I had read about it, but seeing it is quite different."

(Madura Field)

From Madura, in South India, Miss Gertrude E. Chandler writes on February 7, 1909. Referring to the fact that she had returned to a country in which part of her childhood had been spent, she says: "It has been tremendously interesting to see how long-forgotten faces and impressions, too, came flooding back to me as soon as the train stopped and I stepped off at the station. When the natives who remembered me came up eagerly to speak to me and found I had forgotten their language, it gave me a pang, and I can assure you I went to work on Tamil posthaste. There are so many little children at every corner here in Madura that it is exasperating to feel the gap between you and them and not be able to bridge it."

(Eastern Turkey Field)

Rev. Harrison A. Maynard begins his letter of February 24, 1909, from Bitlis with some notes of travel and of the welcome given Mrs. Maynard and him by the missionaries and people of that station. He continues: "I begin to realize that being a missionary the first year is anything but being a missionary. Struggling with the language, getting adjusted, receiving calls with an interpreter at hand, keeping accounts, attending services in an unknown tongue—it is all just plain

work. The greatest attraction is the work, the need of which is so great and its effect upon the people so excellent."

Mrs. Maynard's letter from the same place is dated three days later. After describing a celebration called "Seeking the Lord," in memory of the search for Jesus by his parents in the temple, she speaks of evidences among the people of the influence of Christianity upon them. "I am impressed," she says, "with the intelligence, earnestness, and courtesy of the boys and girls in the schools here. The training of those who for years have been going out from the girls' school is shown in the good homes they have made, and the school has been a large factor in raising women to a position of some honor in the community."

(Central Turkey Field)

Miss Emily F. Richter, at Hadjin, on March 9, expresses agreeable surprise at finding in the new Turkish constitution much more of reality and force than was expected. After describing the isolated situation of Hadjin and its consequent lack of opportunities and the poverty of its people, she speaks of the religious situation in these words: "The native church (Gregorian) is in a very, very weak state. The pastors are ignorant and superstitious. There is a great opportunity for missionary work, and surely the need is great."

Miss Kate E. Ainslie devotes her letter to a somewhat detailed account of her first sight of Turkey at Smyrna, the landing at Alexandretta, the journey inland, with pauses at Killis and Aintab, and the arrival at Marash. Of that place she says: "It looked so inviting as it nestled at the foot of the mountains. Soon we could see a large company of people on the road — the college girls who had a holiday to come and meet us. They and the missionaries certainly gave us a royal welcome."

(Mexico Field)

Miss Helen A. Meserve, who reached her station at Chihuahua, Mexico, by the middle of July, 1908, just in time to be present at the annual meeting of the Mexican Mission, writes six months later of her situation in the Colegio as delightful. "There is here," she says, "as in other Papal Lands, a great clog on the wheels of Christian progress in the fact that so many people have come out from Catholicism disgusted with any and all religion. It is very difficult to appeal to such people, but Christianity is surely if slowly making its way in 'sunny Mexico.'"

Getting the Pagan Point of View

(Foochow Field)

One secret of a missionary's success with the people to whom he ministers is that he shall enter into fullest sympathy with their ideals and life. In order to do this he needs so far as possible to get at their point of view, especially in religious matters. The difficulty of so doing is great, particularly among the Chinese. The inner working of their minds sometimes seems almost impenetrable to a foreign observer. How diligently our missionaries work to overcome this difficulty is well illustrated in the following passage from a report letter of Rev. C. L. Storrs, Jr.: —

"I often wonder what kind of religious thinking goes on inside the pate of a pagan Chinese. If one happens to be out just at dusk, as he walks along the street he will see here or there some one with a bunch of lighted incense sticks in his hands, making obeisances as he stands in his open doorway. In a moment he is all through, places the incense in crevices beside the door, and disappears within. Not infrequently one sees an old woman mumbling over her Buddhist rosary, or burning up consecrated prayers to make ashes for her 'merit' jar. But except at New Year's, or at weddings or funerals, or when some one is sick, it is difficult to realize the grip that his mistaken faith has upon the average pagan.

"Things happen now and then, however, which make us think that the Chinese really take their religion in earnest more than we give them credit for. For example, the other evening about

9.30 I was returning home. It was a rainy night, the streets more nasty even than usual. Unexpectedly, at a junction of the streets, I came upon a group of a dozen or more men and boys just beginning some kind of religious performance, so I stopped to see it through. The place was lit by a flaring torch. Seven or eight of the party had rough little sheep-hide drums, great clanging tom-toms, and two Chinese clarions with voices like a bugle and a bagpipe combined. The master of ceremonies, who had a red cloth tied around his head to distinguish him from the others, placed a tray with offerings of dressed fowl, fish, and wine cups diagonally across the junction of the streets, lit some little red candles and placed them on the tray, and filled the wine cups. Then he rose, made some strange gesticulations, and began a long singing petition to some spirit or other for fully ten minutes. Then he waved in one hand what seemed like a little child's garment and in the other a triangular red, black-bordered flag. At this juncture the chief deacon and an assistant burned up a lot of idol paper representing money, supposed by the fire to be transferred to the spirit world. Then the chief performer spread the little garment on the ground, took pinches of ashes from the incense pot, put them in the palm of his left hand, and making various weird gestures began slowly to roll up the vesture. A rude wooden steelyard was produced; the thing was weighed apparently and placed in the lap of the chief deacon, who wrapped the skirt of his long scholar's gown around it. Then with a bang of the tom-toms and a blare of the trumpets the little party moved off up the street.

"I learned from my cook that this was the religion of sickness, so to speak, an attempt to win a fugitive soul back to the body of some one very sick, probably a child of the man I've called chief deacon. Maybe the Chinese are not very far removed from Westerners in needing the great primal motives to stir them up to religious activity. You can see how much we need religion in this corner of the world; real religion, I mean, as made manifest and available in the gospel of Christ."

A Common Question Well Answered

(*North China Field*)

It is a question frequently asked about peoples to whom the missionaries go and for whom they work, Do they appreciate the service rendered them by the missionaries and the sacrifice involved in it? Dr. William Edgar Geil, whose report of his recent visit to the Pao-ting-fu station is referred to more at length on another page, incidentally gives this capital answer to the question: —

"There are Chinese here who are grateful and show it; there are others who are grateful and do not show it; there are some, of course, who are not grateful. But a missionary physician in this city medicated a woman who expressed her gratitude by bringing him *one thousand* eggs! I spell it out, lest in putting down figures you might hold that a slip of the hand had added at least one cipher too many. The 1,000 eggs might not have been 'good' according to our standard, but the celestial standard is different, and her gift must be measured by *her* standard, which is the national standard for egg taste!"

No Small Stir

(*Japan Field*)

At the special evangelistic meetings in Matsuyama more than seventy people are said to have decided to begin the Christian life, and the city was more stirred than at any time in the history of the Matsuyama church.

LETTERS FROM THE MISSIONS

SHANSI MISSION

THE BRIGHT SIDE AT FEN-CHO-FU

Dr. Percy T. Watson, writing from Fen-cho-fu on June 6, puts in the foreground of his letter the following facts, which serve to show what good degree of brightness and promise there is in the work there: —

"We have been in Fen-cho-fu over seven weeks now and we enjoy every minute. The work here is growing with leaps and bounds. All the helpers are taking a new start. Many of them are working part of the time without salary. They give money for the work more and more. Recently we lost our trusted gate keeper, who resigned so he could spend the rest of his days preaching without wages. He said that the church had done so much for him that he wanted to try to do a little in return, even if he wasn't able to do very much. Our only educated helper is at the head of the boys' grammar school. Many of them, though, have the spirit even if not the education.

"Our boys' school is doing splendid work. One boy was sent by his father, a business man in a neighboring town, to attend school here for one year, when he intended to put him into business. When the boy returned to his home at the end of the year his appearance was so much improved that every one remarked about it. They all said that his comrades in the native school there had not changed, and his father has paid his expenses for another year.

"One of the most favorable sides of school work here is the willingness of pupils to pay their own expenses. When our plant here is improved there is reason to suppose that they will be willing to pay something towards the salary of the teacher as well. This last year there were over five applicants for every one who was accepted.

"The government here has been very friendly to us. Mr. Pye teaches English one-half hour once a week in the government middle school (corresponding to our academy work). When they heard that we were going to have a girls' school next year, the chief magistrate came to call on Mr. Pye and suggested that they join the government girls' school with ours. Recently Mr. Pye went to the magistrate of the 'fu' government here in order that we might get the names and population of all the towns and villages in this district. The magistrate did not have the figures here, but said he would get them for him. In just one week a booklet was sent up, with the magistrate's card, with all the items wanted, and even more than was asked for. He had sent a messenger up to Tai-yuan-fu, the capital, three days' journey away, who had returned, having copied all we wished to know from the official records.

"The helpers have collected a list of all the fairs and markets in this district and have arranged to have native preachers at all of them. The spirit of the forty-three schoolboys is excellent. They are greatly interested in these new efforts, and on Saturday afternoons they go with the helpers to sing and help in the work. Some of the older ones, I believe, have even tried to do a little preaching.

"This is the bright side. It makes one pace the floor at times to think how much we are losing by lack of missionaries and trained native helpers. If one could only get out and do a little fighting it would help, but instead we have to think what might be done if the people at home only realized."

NORTH CHINA MISSION

A STUDENT CONFERENCE IN CHINA

Rev. Charles E. Ewing, of Hsiku, Tientsin, writes on June 25 from Tung-

FOOTBALL TEAMS OF NORTH CHINA COLLEGE AND "THE CAMERONS," A HIGHLAND REGIMENT

chou, where he was spending the week in attendance upon the student conference held at the Union College in that place. This conference was carried on by the Young Men's Christian Association, being patterned after the well-known gatherings of this sort at Northfield and Lake Geneva in this country. Mr. Ewing gives glimpses of it as follows: —

"From our own mission Dr. Smith and Pastor Jen have spoken at two of the outdoor evening meetings, and Mr. Wilder, Mr. Chang-Po-Ling, and I have given addresses at the platform meetings. Mr. Chang's address this morning was unique, a converted Chinese scholar's presentation of the need for the Christian conception of the kingdom of God as an ideal in the working out of problems facing China in the necessarily impending changes. His spirit, his attitude, his enthusiasm, were infectious.

"Our college at Tung-chou is an ideal place for such a conference, and will doubtless be wanted annually. There is nothing so satisfactory anywhere else in China. The buildings and grounds are admirable and the place easily accessible by rail, but with no outside distractions. One of the Young Men's Christian Association workers told me that in the Yang-tse valley they feel the need of building a place for such conferences, as there is absolutely nothing satisfactory. I am exceedingly glad that we can furnish such a place here, and when I think of these young men brought together from various institutions I am persuaded that all the money put into providing buildings so architecturally effective was money well spent. It must be an education and an inspiration to our own students to have before their eyes such buildings as these, to say nothing of such men and women as are in the Tung-chou school.

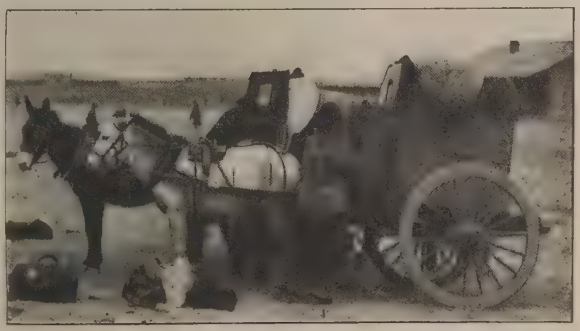
"During the conference afternoons are generally given up to outdoor sports. Yesterday there were field and track athletics; today the specialty is tennis; tomorrow, baseball; other days, football. This afternoon there is to be a special conference of missionaries and Chinese leaders to discuss the call to the ministry and the obstacles that stand in the way and prevent more men from becoming preachers. Does that sound like America?"

AN INLAND INSPECTION

Rev. Vinton P. Eastman had occasion recently to journey from Tientsin to Lintsing upon mission business, with a view to his entering later upon the work of that inland station. It was his first opportunity to penetrate into the

interior of the great Chinese empire and make observations at first-hand of its conditions and life. Some of his experiences in travel and glimpses of the mission work as it is in progress hundreds of miles back from the coast he has given in a letter dated May 22, 1909: —

"One is impressed with Chinese progress when he rides on the railroads already built or gets into regions where new roads are building. The ride from Peking to Shuntefu was made comfortably and in good time. This Peking-Hankow line is well built and well equipped, and apparently as prosperous now under Chinese control as formerly under foreign management. The contrast between the old and the new mode of travel came on leaving the railroad at Shuntefu and taking passage on the Peking cart for Lintsing. The railroad trip of 200 miles had been made in about eight hours, while the cart trip of eighty miles consumed two long days of time. The Peking cart as a mode of conveyance has not much to recommend it. It furnishes no place for the foreigner's feet. The Chinaman gets along well enough, for he doubles his feet up under him and sits on them; but the foreigner who attempts this develops a sudden tendency to rheumatism. So he tries to stretch at full length and go to sleep. But unless he be a very short man his feet stick out, and if the weather be cold they soon get chilly. About this time the bed or cushions that he has under him begin to feel as if the hard side were uppermost, and a change of position seems desirable. He sees the driver sitting in apparent comfort on the cushioned shaft just outside the cart proper and has a notion that he could be comfortable in a similar position. A trial of this position, however, proves that not all is comfortable that looks so. For one's heels dangle against those of the mule, his head bumps against the frame of the cart-top behind him, dust from the wheels rolls up into his face, and if by any chance the animals trot he is shaken into all sorts of shapes. At last in despair he determines that his only salvation is in walking. This goes well for a time, but the sun shines hot and the dust is thick, so back goes our hero again into the engulfing arms of the cart to go through the same agonies as before.



TAKING PASSAGE IN A PEKING CART

"The mud-walled villages with their street fairs and curious crowds, the stretches of almost desert sand in contrast to the acres of fruit trees and waving wheat fields and blossoming gardens, and a hundred other things were all new and interesting to me. But most interesting of all was it to see the people in their homes and to talk just a little to them with my extremely small vocabulary, and to get a brief glimpse of the work the home churches are doing through their representatives at these interior stations. It is encouraging, to say the least, to see the people flocking about in apparent interest in the gospel message, and many of them showing the evident desire to live forth its teachings. Special services were being held at Lintsing while I was there, with meetings two times daily in preparation for the 'big

meeting,' the quarterly conference of Christians and workers. This conference lasts for two or three days, and serves to gather up the work of the spring months and furnish an impetus for the summer. The splendid large compound newly purchased at Lintsing will give the needed room for expansion of the work, which we hope will not be long in coming."

SOUTH AFRICAN MISSION

RHODESIAN BRANCH

GROWTH AND TESTING

The latest report letter from the Mt. Silinda station in Rhodesia was written by Mr. C. C. Fuller, June 6. He describes the term just closed as easily the best in the history of the school there. More than thirty-five of the schoolboys are spending their vacation at work under missionary supervision. Preparations are going on very busily under the direction of Miss Clarke for opening the girls' department in the new dormitory next term. The dispensary is practically complete and in operation, with Dr. Thompson in charge. The new schoolhouse has advanced far enough for temporary occupancy the next school term, though it can hardly be completed within another year. The famine can now be looked back upon as a thing of the past, though the people do not seem to have taken it greatly to heart by turning from their old ways of living.

"The church at Mt. Silinda," says Mr. Fuller, "has been passing through one of those times of trial and falling away which come to all churches on the mission field as well as to those at home. For a long time there has been unrest and discontent, as was so plainly shown by the 'strike' of the boarding school boys, and some of the members of the church have fallen into indifference and sin. A few have been suspended or expelled from the membership, and it is thought that the worst is over. It has been a trying time for us all, especially for Mr. King, who has charge of the church.

"But things are not going to ruin, nor is the church dead. Out of all this trouble good will come. Already we see the signs of new life, and we pray that a better day is dawning. Temptation comes to the black boy as well as to the white one, and the girl with the brown face finds it just as hard to be a Christian as does the pink-faced one at home.

"A careful review of the past year and survey of the present conditions show the mission to be in a serious condition. The work has grown far too fast for the force in the field, and the workers are breaking down."

MADURA MISSION

MOVING APPEALS

In a letter from Dindigul, South India, dated June 29, Rev. W. P. Elwood details somewhat at length the salient features of his latest year's work at that station. Some of them put the missionary's faith to severe test; others of them, like the following, give the missionary occasion for fresh and larger exercise of faith: —

"From a certain village I had several appeals from the Hindus for a certain young Christian agent to take a school in the place of another young man who had suddenly died. I hesitated long, feeling I could not enlarge the work, and declined several times to take it up. I went there and saw the school, taught by the former man's widow. I had an earnest talk with the Hindus. I received an appeal from one of the shoemakers to take up the school, so that class of children might be educated. I received a promise from the Hindus that they would pay me seven rupees monthly towards expenses and send their boys to the boarding school later. I promised to take up the school if a new congregation could be started among the shoemakers, and the Hindus promised to build a place of worship for them if they came out and a house for the teacher besides. As a few families of the shoemakers did come over, I started the work there. It is

REFUGEE CAMP, ADANA

not a heavy drain on the funds, but still it is something, and the Hindus receive the greatest benefit. If they would only receive the truth what a blessed thing it would be. On the day I visited that village, I had a call at the church where I was staying from a man of the same caste as the Hindus we are considering and well known to them. He has a Bible which he has read, and he seemed to be a sincere believer in Christ; but he hesitates to make a public confession and to receive baptism, although he promised me that he would do so. I think he fears the Hindus above mentioned."

CENTRAL TURKEY MISSION

TRIED AND TRUE

The letter of Major Doughty-Wylie from which quotation is made upon the cover page of this issue was written to Dr. Thomas D. Christie in reply to congratulations which he gave the British consul upon his receiving the decoration of St. Michael and St. George. In the letter of his own with which he incloses this, Dr. Christie speaks with great calmness and tenderness of the spirit which actuated the missionaries as a body at that recent storm center of atrocity and terror: —

"Every man and woman of your representatives here and at Adana felt their responsibility and tried to live up to it. I inclose a word just received from the brave Major Doughty-Wylie bearing testimony to that effect; in the London *Spectator* there are similar testimonies. The only fear we felt was that perhaps we might not at all times do our duty to God and to his poor. We felt beneath us his everlasting arms, and our hearts were kept in perfect peace. At one time, when our dear Trowbridge was in a place of peculiar danger, I spoke of it to his wife. 'I want him to do his duty,' was her reply. And nobly did he do it! I found the same spirit ruling here in Tarsus, when Gibbons and I finally succeeded in reaching the besieged compound. The seven ladies and Professor Imer were too much absorbed in caring for the 4,000 weeping, starving, naked refugees to have a thought to give to themselves. The wounded Sir Philip Sidney showed no more self-forgetful a spirit than did the young widow here who said, as she gently unclasped her mother's arms, 'Now leave me, mother, those poor women and children need you more than I do.' She had just heard of the death of her Christian hero at Adana. Napoleon tells us that

young men soon grow old upon the battlefield; there is not one of us here who does not feel ten years older than we were on that Wednesday morning when we opened our annual meeting in Adana. What the end is to be, no one can prophesy."

MARATHI MISSION

SIGNS OF THE TIMES

In a letter of Rev. Alden H. Clark from Ahmednagar, June 26, addressed to his fellow-members of Plymouth Church, Minneapolis, he speaks at length of social and religious movements in India which only those in close touch with the country can fully realize. A part of what he says is as follows:—

"The last few months have been months of deep movements and real progress. There are strong influences at work upon people of high and low caste, leading them out of their old traditional superstition and narrow bigotry into a broader and more receptive frame of mind, and the people of all classes are responding to these influences in such large measure that it would be impossible in anything less than a book to do justice to the subject.

Ethical and Social Movements

"All India was astonished by the word which came from the last National Congress which was held in Madras, that delegates of every caste and creed had sat down side by side to a common meal. This is contrary to the rule of caste, and would mean, if caste rules were strictly enforced, that every one of the hundreds of high caste leaders from all over India who attended the banquet would be excluded from their caste or forced to undergo ignominious and degrading penance. But we have not heard that a single one of these delegates has had to suffer for his temerity. A few years ago a group of very influential native leaders in Poona were forced by their fellow caste-men to undergo this degrading penance because they took tea with missionaries. Now leaders from all India openly break this rule of caste and none of them has to suffer. It is hard to overestimate the significance of such a change.

"A most significant movement is that which finds expression in the so-called caste conferences which have been growing in importance of late. In one sense these conferences lead to a growth in the power of caste feeling, and yet they are organizations primarily for the sake of reforming abuses within the caste, and their speakers and subjects have been strongly liberal. There was such a conference of the rich, proud and conservative merchant caste a few days ago which gave great impetus to the liberalizing influences in that community. In certain parts of India most of the class prejudice and isolation is said to have already broken down among educated men.

"The influences at work for this breakdown are so complex and varied that it is impossible to trace them all. The general Asiatic awakening beginning in Japan and spreading to China, Persia, Turkey, and India is largely responsible. Indians have come to realize that if India is to take her place in the world she must break those fetters which bind her down and prevent any free intercourse. The large educational system of India, from the lowest to the highest, reaching as it does millions of children, works to the same end. The text-books used in every little village preach sanitary reforms, agricultural reforms, broad human brotherhood and social service. These doctrines are further taught by many a lecturer and by many a newspaper.

"One of the signs that such a change is coming is the great friendliness of the common farmers to the missionaries. It is the educated men who have fomented discontent throughout India. The farmers, a sturdy class with many manly and promising characteristics, appreciate the efforts of the government and of the missionaries for their uplift. There is scarcely a village in our part of India where farmers will

not gather and listen for hours to Christian preaching, and many of them feel that the day is not long hence when they as a community will become Christians.

Definite Movements Christward

"But what can we say of movements which give hope of winning India as a whole to Christ? That we shall win India or a larger part of India within the next few years no sane man who knows the condition would predict. Hinduism is an immensely powerful system. But we can say with perfect truth and with great joy that thousands and tens of thousands of the traditional leaders of Hinduism are turning to Jesus Christ and gaining from him spiritual power. This is not to say that they are joining the church or allying themselves openly with the Christians, but it is to say that the personality of Christ has power in India. There is a friend of mine right here in Ahmednagar, a man of great force and spiritual power, who has taken Jesus Christ as his patron and lord in a thoroughgoing way. This man has not broken any of the outward traditions of his caste. After deep thought and prayer he has decided that he can do more for Christ and for his country by working from within than by working from without. He is not counted in any list of inquirers. He would not be counted as anything but an orthodox Hindu by any census clerk; but he is a strong Christianizing force in this city.

"This man is typical of many others. Mr. Tilak, one of our best known Brahman converts, teaches scores of such men, and says that scores are Christians at heart. Four of them have recently come openly to the theological seminary for the sake of studying Christianity, an unheard-of event. It would be safe to say that the number of high caste Hindus who are studying their Bibles in a sympathetic way under the guidance of a foreign or Indian missionary is well into hundreds of thousands.

"I wish to speak of one more aspect of this question, namely, the movements which have sprung up in Hinduism itself which owe their stimulus and inspiration to Jesus Christ. The Brahmo-somaj is familiar to men in America, and the famous saying of its most famous leader uttered with passionate eloquence that it was nothing but Christ, nothing but Christ that India needed, is also known. These Somajists are growing in power among the people, and although most of the members have no such devotion to Christ as Kesheb Chander Sen, yet it is probably safe to say that they all look to Christ as their supreme religious teacher and that their lives are deeply impressed with his personality."

THE WIDE FIELD

JAPAN

CHRISTIAN WORK FOR CHINESE STUDENTS

Notice has been taken from time to time in these columns of the large number of young Chinamen who resort to the educational centers of Japan. A year ago there were nearly 10,000 of them in the schools of Tokyo alone. At present the number is about 5,000, the decrease being due largely to more rigid examinations and the refusal of the Japanese government schools and some of the large private institutions to admit Chinese students unless they will enroll for a term of four years or more. The presence of these Chinese students in Japan has given rise to a distinct missionary problem and a singular missionary opportunity. They come from every province of China and are more accessible to Christian teaching and influence than at home. But the missionary forces in Japan are unable to do the needed Christian work for them

on account of the barrier of language, if for no other reason. Accordingly, the missionary leaders of both China and Japan have concurred in an appeal to the Young Men's Christian Association to organize and carry on a thoroughgoing Christian work for these Chinese young men. This undertaking has now been in progress for about three years. The importance of it is set forth in an article of more than two pages by the *Japan Weekly Mail* of July 10. The following, largely in the language of the article, gives some features of the work which it brings out and dwells upon: —

"In addition to the usual agencies of the Young Men's Christian Association, Bible classes, lectures, addresses, game and reading rooms, there is also the Student Church, in which more than one hundred of the Chinese students at Tokyo have been baptized and enrolled as Christians. There is at the present time a deeper and more genuine interest in Christianity among the students than at any previous time. Recently a young man who won the first honors in a provincial examination in China where there were 500 competitors, after a few months of contact with Christians in Japan, wrote, 'I am reading God's holy book every day and believe in it.' His case is typical of many. The educational work of the Association opens the way for the communication of ethical and spiritual thought. Before the great crisis of conversion can come, we know there must first be an awakening in the realm of thought. These students are now in the midst of it. Their minds are coming into touch with the divine. They have come to feel that the claims of Christianity, though bold and comprehensive, are yet reasonable, and many of them are seeking a resting place for the exercise of faith. Rev. G. L. Davis, associate pastor of the Chinese Student Church in Tokyo, says: 'My heart has frequently been stirred to the depths as I have seen the sons of prominent officials go forward and before an audience of their fellow-students openly confess their Saviour and receive baptism as a sign of their allegiance to Jesus Christ, when formerly in their home towns in China they would have thought they must apologize for being seen in a Christian chapel.'

"It requires little imagination to grasp the bearing of the Association work among these men in its relation to the regeneration of China and to mission work in particular. Every member of the Student Church is a center of Christian influence. But the influence is not limited to them. Those in the outside rings have a very different attitude toward Christianity now than before they left China."

THE PORTFOLIO

The Watchword that Wins

The churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the Thirty-nine Articles, nor by our Twenty-four, nor by the sermons of Wesley. Instinctively they chose a more universal and a more searching test. Drawing a rude cross upon the ground, they called on their prisoners to trample it under foot, offering life and freedom to those who did so, and death to those who refused. In that hour of terror some fell from a scarcely grasped faith, but many thousands — men, women, and children — could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly, not as Anglicans, Wesleyans, or Presbyterians, but as Christians, members of the one Body holding the one Faith, inspired by the one Spirit; and so they gained the crown of life.

The testimony of these martyrs, and the voice of the church which glories in cherishing their memory, have one clear message for us in the Western churches, and it is this: "It was never your words of division that won us and drew us to the faith and service of Christ. When you speak these words of division, your voice is the voice of strangers, and the flock of Christ will neither hear nor follow. But when you speak the word of the cross you use an irresistible spell. In that sign you conquer us."

From the synodical address of Rev. J. Campbell Gibson, D.D., moderator of the Presbyterian Church of England and its missionary at Swatow.

"If Christians Only Knew!"—A Plea for the Study of Missions

It is a well-authenticated fact that whenever Christian people begin to seriously study the claims of heathen lands, they are aroused to renewed personal consecration, prayer, and activity. There may be a degree of interest with scanty information, but real enthusiasm can only be sustained by knowledge. The Christian to whose mind has come a knowledge of "the darkness blacker than night" will be driven first to his knees in humble prayer, and then to his feet for self-sacrificing service. With the knowledge of the world's needs there will come into his soul a great "I must!"

The reason why many of us contribute so little to missionary work is that *we know so little about it.* The reason why so few of our young people of education and means dedicate their lives to this service is that *they do not know* the opportunity and responsibility which are theirs.

A thousand missionaries, face to face with the horrors of heathenism, cry from lands of darkness, "If the people at home *only knew!*" Christian pastors, struggling to build up native churches and help the converts to grow in grace, and yet from time to time discouraged by their lack of spiritual depth and frequent falls, sigh in their loneliness, "If the Christians at home *only knew!*"

Missionary study is an inspiration to all who engage in it. Though at first we may be oppressed by the strength of the powers leagued against us, yet a knowledge of the steady, silent coming of the kingdom will strengthen the weak hands and confirm the feeble knees. There will be the shout of the King in the camp. Realizing what men, and even frail women, have suffered, and are still suffering, to make Jesus king, we shall be nerved to do more ourselves to "hasten the coming of our Lord and Saviour."

From an article by Mr. F. Deaville Walker, in the Foreign Field for August.

THE BOOKSHELF

By the Great Wall: Letters from China. The selected correspondence of Isabella Riggs Williams. Introduction by Arthur H. Smith. New York: Fleming H. Revell Co. Pp. 400. Price, $1.50 net.

Born in the home of a missionary to our Minnesota Indians, the heroine of this charming volume knew from childhood what such a life was. Yet despite the sore trials and the perpetual privations, culminating in "the year of my great poverty — the year I graduated" from Western Seminary, the young woman was so filled with the love of God's least that she gladly gave her life to their reclamation up on the edge of Mongolia.

No other missionary volume, not even Mrs. Paton's "Letters from the New Hebrides," has so successfully told the story of a missionary wife and mother and saviour of many. And the tale is most fascinatingly given in her own words almost wholly. From the interesting girlhood experiences among the Indians, especially the thrilling flight at the time of the great massacre, through

the years of marvelous intellectual and spiritual growth, over the long, watery track to China via the Cape, up to the Great Wall itself, the story unfolds in a most fascinating way. It reminds one of Stevenson and Eugene Field, and, rarely, of Pascal; yet Mrs. Williams is all the time simply and naturally telling you a most human story of homely lives and bitter sadness and want, courageously and happily ministered to by one of God's most devoted handmaids.

One might think that 400 pages would exhaust the reader's patience, when the life was necessarily circumscribed. Read a few and be disillusioned. It is true that you are looking at China through a kaleidoscope whose dominating bits of glass are perpetually recurring — the home, its flowers so tenderly cherished, the six children, the endless procession of poor and needy men and women, boys and girls, whom her love attracted to the Kalgan home, and those inner experiences in which love of music and books, and above all of her Saviour are the ever present elements; yet, as in the kaleidoscope, the reader here sees revealed infinite variety and attractiveness of color.

If you wish to know intimate China, if you care to see just exactly how not a few of our missionary ladies do their trying, gladsome work, this is the book for which you have long waited. But it has its higher value also. Mrs. Williams must have read that proverb to which Jesus as a boy often listened, "If you would be fragrant, keep near the seller of perfumes." She lived so near her Saviour, that her letters are redolent of spiritual joy and aspiration, and fill the reader with the longing to rise to a like sweet experience. Yet the book is not suggestive of preachments, nor does it smell of the cloister. It is difficult to find a page which is not lightened with some quaint conceit, or touch of humor, or the flash of some literary brilliant. What a botanist she might have become, what a musical critic, what a literary light, had she chosen! Yet she is all these, and a winsome, self-denying missionary besides.

The closing chapter contains the letters of her eldest daughter, who followed in the mother's footsteps and early offered up her life in the service of the sick. It is a fitting close for the volume. Such an example could not fail to draw to the field her own flesh and blood; and today mother and daughter sleep among those whose lives were redeemed to better things through their tender ministrations, while still another daughter is continuing their work in a neighboring province of China. This volume will surely attract other girls and women to consecrate themselves to a cause which they have glorified.

HARLAN P. BEACH.

THE CHRONICLE

DEPARTURES

August 4. From Boston, Mrs. Sarah S. Smith, Miss Fanny E. Burrage, Miss M. M. Patrick, Miss C. R. Willard, Miss S. N. Loughridge, returning to the Western Turkey Mission, and Miss Clara C. Richmond to join the same mission. (See page 370.)

August 5. From San Francisco, Rev. and Mrs. H. S. Galt, returning to the North China Mission.

August 11. From New York, Rev. Dr. and Mrs. L. S. Crawford, returning to the Western Turkey Mission, and Mrs. John K. Browne returning to the Eastern Turkey Mission.

August 14. From Montreal, Rev. and Mrs. J. W. Baird, returning to the European Turkey Mission.

August 17. From New York, Rev. and Mrs. Charles T. Riggs, returning to the Western Turkey Mission.

ARRIVALS IN THIS COUNTRY

July 23. At New York, Rev. and Mrs. George P. Knapp, of the Eastern Turkey Mission.

July 23. At Seattle, Rev. Dr. and Mrs.

J. H. Pettee and Rev. and Mrs. H. J. Bennett, of the Japan Mission.

August 1. At New York, Rev. and Mrs. George E. White, of the Western Turkey Mission, and Rev. and Mrs. T. T. Holway, of the European Turkey Mission.

August 5. At Boston, Miss Mary G. Webb, of the Central Turkey Mission, and Miss Susan W. Orvis, of the Western Turkey Mission.

BIRTHS

June 25. At Durban, Natal, a son to Rev. and Mrs. Frederick B. Bridgman.

July 12. At Tirana, Albania, a daughter to Rev. and Mrs. C. T. Erickson.

July 29. At Newton, Mass., a son to Secretary and Mrs. Enoch F. Bell.

DEATH

July 21. At De Funiak Springs, Fla., at the home of her daughter, Mrs. Edwin L. Needham, Mrs. Lizzie A. Pierce, widow of the late Rev. John E. Pierce. Mrs. Pierce, whose maiden name was Lizzie A. Gray, went with her husband to Turkey as missionary of the American Board in 1868, and resided first at Erzroom and afterwards at Bardezag After twenty-three years of faithful service Mr. and Mrs. Pierce were released from their connection with the Board, and Mr. Pierce died at Monmouth, Me , in 1896. Mrs. Pierce has since lived with her children. One of her sons, Arthur W., now lives in Pittsfield, Mass., and another, George E., and her daughter, Mrs. Needham, reside at De Funiak Springs, Fla. Mr. and Mrs Pierce were highly esteemed missionaries, and will be well remembered by those familiar with Turkish missions a quarter of a century ago.

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An Occasion of Interest. The Congregational church of Dalton, N. H., welcomed many friends from sister churches, July 15, to share with it the commissioning service of Miss Clara Childs Richmond, daughter of the pastor, Rev. James Richmond, for work in Cesarea, Turkey. Rev. Stephen G. Barnes, D.D., pastor of the South Church, St. Johnsbury, Vt., preached the sermon and presented the commission in the name of the American Board. Mr. Richmond set apart his daughter to her chosen life work in a fervent prayer of consecration. The Woman's Board of Missions was represented by Miss Alice M. Kyle. It was a tender, inspiring service, and many prayers follow Miss Richmond as she sails on the *Cretic*, August 4, to be associated with Miss Fanny E. Burrage in kindergarten work in Cesarea and Talas.

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The portrait in our gallery of missionary children this month may properly be entitled, "The Young Turk," provided the wearing of a fez is all that it takes to make one a Turk. With his face to the light and his ear toward the ground, he is in every way suggestive and typical of the new *régime*. He attempts both English and Arabic when his lips are not otherwise occupied.

DUNCAN B. M. EMRICH, OF MARDIN

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Auburn, W. P. Breneman,	5 00
Bar Harbor, Cong. ch.	268 78
Bath, Mary A. Cushing,	5 00
Biddeford, 2d Cong. ch.	18 79
Farmington Falls, Cong. ch.	5 00
Hampden, Friend,	25 00
Lewiston, Pine-st. Cong. ch.	46 00
Litchfield, Cong. ch.	5 00

Portland, F. B. Southworth, 54 17
Scarboro, 1st Cong. ch. 5 25—437 99

New Hampshire

Alstead, Cong. ch. 6 60
Barrington, 1st Cong. ch. 12 56
Charlestown, Cong. ch. 15 65
Claremont, Mrs. H. L. Bancroft, 2 00
Concord, In memory of A. C. 10 00
Exeter, 1st Cong. ch., 74.30; Mrs. Elizabeth S. Hall, 452, 526 30
Gilsum, Cong. ch. 12 00
Goffstown, A friend, 1 00
Hancock, Cong. ch. 3 85
Hanover, ch. of Christ at Dartmouth College, for Sapporo, 400 00
Hollis, Cong. ch. 15 13
Keene, 1st Cong. ch., for Tirumangalam, 34 00
Laconia, Cong. ch. 78 06
Langdon, Cong. ch. 15 00
Lisbon, Mary R. Cummings, 75 00
Manchester, W. G. Everett, 10 00
Nelson, Cong. ch. 10 00
Pembroke, Cong. ch. 7 50
Portsmouth, North Cong. ch. 582 40
Rindge, 1st Cong. ch. 30 00
Salisbury, Cong. ch. 3 00
Webster, Cong. ch. 31 83—1,881 88

Vermont

Brandon, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow, 20 00
Cavendish, G. B. Woodbury, 1 00
Duxbury, Cong. ch., toward support Rev. John X. Miller, 9 25
Island Pond, Cong. ch., toward support Rev. Robert Thomson, 52 50
McIndoe Falls, Cong. ch., toward support Rev. and Mrs. C. K. Tracy, 31 25
North Troy, Cong. ch., toward support Rev. Robert Thomson, 30 00
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow, 41 76
Waterbury Center, Mrs. A. G. Thompson, 5 00
West Brattleboro, Cong. ch. 21 70
Whiting, Cong. ch. 10 00—222 46

Massachusetts

Adams, Cong. ch., toward support Rev. A. E. LeRoy, 300 00
Amesbury, Thomas Clark, 5 00
Attleboro Falls, Friend, 1 00
Becket, North Cong. ch. 20 00
Berkley, Friends, 30 00
Billerica, Cong. ch., 5.61; Everett Bull, 5, 10 61
Boston, 2d Cong. ch. (Dorchester), 112.97; Village Cong. ch. (Dorchester), 100.55; Winthrop Cong. ch. (Charlestown), 12.80; Eliot Cong. ch. (Roxbury), 6; B. C. Hardwick, 200; Sarah A. Craft, 50; David N. Blakely, 10; Cyrus Corliss, 5; L. P., for work in Turkey, 100; Friend, 10, 607 32
Bradford, Marietta Kimball, 5 00
Braintree, 1st Cong. ch., Friend, 200; Miss A. T. Belcher, 15, 215 00
Brookline, Harvard Cong. ch., 165.27; Leyden Cong. ch., Member, 3, 168 27
Byfield, Cong. ch. 6 26
Cambridge, Pilgrim Cong. ch., 27.51; Fred L. Fisher, 10; M. C. Z., 25, 62 51
Chelsea, Thank-offering, 5 00
Chicopee Falls, 2d Cong. ch. 22 95
Concord, Trin. Cong. ch. 38 66
Dalton, 1st Cong. ch. 500 00
Dedham, Miss M. C. Burgess, 25 00
Feeding Hills, Cong. ch. 8 00
Foxboro, Bethany Cong. ch. 42 33
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 125 00
Greenwich, Cong. ch. 37 00
Hatfield, Cong. ch. 47 69
Holbrook, Winthrop Cong. ch. 50 00
Holliston, 1st Cong. ch. 30 40
Ipswich, South Cong. ch. 100 00
Kingston, Cong. ch. 10 00
Lenox, Cong. ch., G. T. W. 5 00
Leominster, Cong. ch., S. E. Bell, 5; Francis A. Whitney, 15, 20 00
Manchester, R. T. Glendenning, 5 00
Marshfield Hills, 2d Cong. ch. 6 14
Melrose, Orthodox Cong. ch. 102 96
Middleboro, Friend, 7 00
Millbury, Friend, 25
Millers Falls, Cong. ch. 5 00
Monson, Cong. ch., toward support Rev. H. J. Bennett, 338 00
Mount Hermon, Cong. ch., toward support Geo. M. Newell, 25 00
Newton, 1st Cong. ch., 228.44; Mary W. Kent, 10, 238 44
Newton Center, C. 25 00
Newton Highlands, Cong. ch. 1 00
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker, 326 68
North Leominster, Cong. ch. 19 17
Pittsfield, South Cong. ch., 174.84; H. A. Brewster, 5, 179 84
Prescott, Cong. ch. 15 00
Randolph, 1st Cong. ch., to const. Rev. Elijah Harmon, H. M. 70 00
Rockport, 1st Cong. ch. 19 00
Royalston, 1st Cong. ch. 20 93
Salem, Susan S Driver, 25; Friend, 50, 25 50
Shirley, Cong. ch. 25 00
South Dennis, Cong. ch. 15 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 222 94
Springfield, 1st Cong. ch., toward support Dr. C. D. Ussher, 100; South Cong. ch., Mrs. T. H. Hawks, 100; Olivet Cong. ch., 16; David F. Atwater, 25, 241 00
Townsend, Cong. ch. 27 57
Uxbridge, 1st Cong. ch. 21 39
Wakefield, Cong. ch. 38 77
Wareham, 1st Cong. ch. 50 00
Waverley, 1st Cong. ch. 8 10
Wenham, Cong. ch. 6 00
West Brookfield, Cong. ch. 4 18
West Springfield, 1st Cong. ch. 62 00
Winchendon Center, Cong. ch., estate Dea. Geo. Cummings, 25 00
Woburn, Montvale Cong. ch. 6 00
Worcester, Adams-sq. Cong. ch. 11 50
Wrentham, Original Cong. ch., Friend, 8 00—4,700 36

Legacies.—Malden, Anna E. Pierce, by Arthur H. Wellman, Ex'r, 5,000 00
North Amherst, Alice L. Ray, by S. W. Russell, Ex'r, 50 00—5,050 00

9,750 36

Rhode Island

Central Falls, Cong. ch. 45 92
Peacedale, Cong. ch. 26 32
Providence, Central Cong. ch., 943.20; Beneficent Cong. ch., In memory of G. E. L., 25; A. W. Claflin, 50, 1,018 20—1,090 44

Legacies.—Providence, Joanna Hutchins, by Horatio E. Bellows, Ex'r, 300 00

1,390 44

Young People's Societies

New Hampshire.—Hillsboro, Y. P. S. C. E., 2; Lisbon, do., 8.31; Rye, do., for Sholapur, 10; Stratham, Y. P. S. C. E., 8.35; Surry, do., 1.85, 30 51

Vermont.—Hartford, King's Daughters, for Shao-wu, 30 00

Massachusetts.—Amherst, 1st Y. P. S. C. E., for Harpoot, 6; Boston, 2d Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 100; do., Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Danvers, 1st Y. P. S. C. E., for Aruppukottai, 10; Lawrence, South Y. P. S. C. E., for Shao-wu, 6; North Leominster, Y. P. S. C. E., 2; Norton, Students, Wheaton Seminary, 25; Petersham, Y. P. S. C. E., 20, 194 00

254 51

Sunday Schools

Maine.—Alfred, Cong. Sab. sch., for work in Turkey, 6; Brewer, 1st Cong. Sab. sch., 15; East Orrington, Cong. Sab. sch., 3, 24 00

New Hampshire.—Surry, Cong. Sab. sch. 4 15

Massachusetts.—Boxford, Cong. Sab. sch., 15; Lawrence, South Cong. Sab. sch., Chi-

nese Dept., for Shao-wu, 6; Lowell, Pawtucket Cong. Sab. sch., 5; Newburyport, Prospect-st. Cong. Sab. sch., for Shao-wu, 7; Waverley, Cong. Sab. sch., for Mt. Silinda, 15; Worcester, Bethany Cong. Sab. sch., class No. 3, and Miss Grace I. Chapin, for Pang-Chuang, 15, 63 00

91 15

MIDDLE DISTRICT

Connecticut

Ansonia, Cong. ch. 33 88
Ashford, 1st Cong. ch. 3 00
Berlin, 2d Cong. ch. 34 07
Bridgeport, A friend's donation, 100 00
Centerbrook, Cong. ch. 5 55
Central Village, Cong. ch. 21 75
Chaplin, Cong. ch. 6 52
Chester, Cong. ch. 15 00
Cornwall, 1st ch. of Christ, 98 82
Danielson, Westfield Cong. ch. 18 07
Darien, 1st Cong. ch. 72 07
Eastford, Cong. ch. 9 08
East Hampton, Cong. ch. 16 94
East Haven, Cong. ch., add'l, 5 00
Exeter (Leonard Bridge), Cong. ch. 10 33
Falls Village, Cong. ch. 32 00
Georgetown, Swedish Cong. ch. 2 85
Griswold, 1st Cong. ch. 10 00
Haddam, Cong. ch. 15 00
Hampton, Cong. ch. 12 60
Hartford, Windsor-av. Cong. ch., toward support Rev. Geo. P. Knapp, 225; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 131.98; 1st ch. of Christ, 96.32; Mrs. E. W. Hooker, toward support Rev. and Mrs. Robert S. Stapleton, 700; Rev. Jas. H. Roberts, 5, 1,158 30
Litchfield, 1st Cong. ch. 81 90
Lyme, Cong. ch. 5 00
Meriden, Center Cong. ch., 50; 1st Cong. ch., G. T. W., 15, 65 00
Middle Haddam, Cong. ch. 2 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 47.04; James H. Bunce, 10, 57 04
New Haven, Dwight-pl. Cong. ch., 150; Danish Cong. ch., 10, 160 00
North Guilford, John Rossiter, for Shao-wu, 50 00
North Stamford, Cong. ch. 4 83
North Woodbury, Cong. ch. 25 34
Norwich, Park Cong. ch. 213 20
Old Saybrook, Cong. ch. 18 86
Plantsville, Cong. ch. 74 34
Plymouth, Cong. ch. 16 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 158 34
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 9 00
Saybrook, Thos. C. Acton, 5 00
Seymour, Cong. ch. 9 00
South Manchester, Cong. ch. 67 38
Stanwich, Cong. ch. 13 35
Thomaston, Cong. ch. 43 51
Torrington, Center Cong. ch. 75 45
Warren, Cong. ch. 16 00
Winchester, Cong. ch. 17 82
Woodstock, 1st Cong. ch. 27 10—2,896 29

New York

Albany, 1st Cong. ch., toward support Rev. and Mrs. John X. Miller, 50 00
Angola, Miss A. H. Ames, 10 00
Aquebogue, Cong. ch. 9 75
Baiting Hollow, Cong. ch. 10 54
Brooklyn, Julia P. Roberts, for Pang-Chuang, 15; A friend of Africa, 25, 40 00
Canaan, Cong. ch. 23 76
Cortland, H. E. Ranney, for work in China, 100 00
Flushing, 1st Cong. ch. 301 27
Gloversville, 1st Cong. ch. 163 76
Jamestown, 1st Cong. ch. 191 64
Kiantone, Cong. ch. 13 00
Massena, Cong. ch., Mrs. E. C. Sutton, 20 00
Mount Vernon, Fanny M. Bean, 5 00
New York, Christ Cong. ch., Mary M. Bailey, 25; Arthur C. James, 10,000; Mrs. Caroline L. Smith, 25, 10,050 00
Parishville, Cong. ch. 2 00
Rensselaer Falls, Cong. ch. 11 66
Richville, Welsh Cong. ch. 3 00
Riverhead, Sound-av. Cong. ch. 36 75
Rutland, Cong. ch. 19 29
Sprakers, Mrs. Harriet V. Quick, 10 00
Syracuse, Pilgrim Cong. ch. 5 03
West Winfield, Immanuel Cong. ch. 27 50
Woodsville, 1st Cong. ch. 12 01
———, Friend in Central New York, 40 00
———, Friend, 300 00—11,455 96
Legacies.— Brooklyn, Mrs. Charlotte S. Buck, by Daniel Barnes, Ex'r, add'l, 5,901 69

17,357 65

New Jersey

Asbury Park, 1st Cong. ch. 27 75
Bloomfield, R. S. B. 1 00
East Orange, 1st Cong. ch. 49 06——77 81

Pennsylvania

Allegheny, 1st Cong. ch. 15 00
Philadelphia, Central Cong. ch., 96; Mrs. Sarah R. Weed, 50; Moseley H. Williams, 5; Lilla M. Harmon, 5, 156 00
Slatington, Welsh Cong. ch. 5 00
Sugar Grove, M. E. Cowles, 25 00——201 00
Legacies.— Montrose, Mrs. Cornelia F. C. Lathrop, add'l, 3 76

204 76

Ohio

Alexandria, Cong. ch. 15 00
Chagrin Falls, J. S. Bullard, 10 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 357 73
Columbus, Plymouth Cong. ch. 18 69
Conneaut, Cong. ch. 14 51
Elyria, Julia M. Parsons, for Harpoot, 10 00
Hudson, Cong. ch. 100 00
Kelloggsville, Cong. ch. 6 00
Oberlin, 1st Cong. ch. 65 02
Ravenna, Sarah C. Hart, 1 00
Rootstown, Cong. ch., K. E. S. 18 52
Ruggles, Cong. ch. 21 69
Toledo, Birmingham Cong. ch., toward support Rev. J. H. Dickson, 3 00
Windham, 1st Cong. ch. 13 61——654 77
Legacies.— Garrettsville, Henry N. Merwin, by W. E. Agler, Adm'r, 966 23

1,621 00

Georgia

Atlanta, Central Cong. ch. 400 00

Young People's Societies

Connecticut. — Woodbridge, Y. P. S. C. E., for Shao-wu, 2 00
New Jersey.— Montclair, Baker Mission students, for Mt. Silinda, 30 00
Ohio.— Saybrook, Y. P. S. C. E. 5 00

37 00

Sunday Schools

Connecticut.— New Britain, South Cong. Sab. sch., 21.44; New Haven, Grand-av. Cong. Sab. sch., 21; Simsbury, Cong. Sab. sch., 5; South Canaan, Cong. Sab. sch., 2; Southington, 1st Cong. Sab. sch., 7.20; Waterbury, Bunker Hill Cong. Sab. sch., 10; Westville, Cong. Sab. sch., Home Dept., 4.64, 71 28
New York. — Brooklyn, Tompkins-av. Sab. sch., Park-av. branch, 10; Riga, Cong. Sab. sch., 8; Sherburne, Cong. Sab. sch., 24, 42 00
Ohio.— North Fairfield, Cong. Sab. sch. 3 00

116 28

INTERIOR DISTRICT

Indiana

Lima, Jane P. Williams, toward support Rev. Robt. E. Hume, 240 00

Illinois

Canton, Cong. ch. 25 25
Chicago, Pilgrim Cong. ch., F. H. Tuthill, toward support Rev. Chas. L. Storrs, 500; Sedgwick-st. Cong. ch., 9; Leavitt-st. Cong. ch , 3.15, 512 15
Dover, Cong. ch. 150 00
Evanston, 1st Cong. ch. 74 50
Kewanee, Cong. ch. 5 00
Lacon, Cong. ch., for Pang-Chuang, 30 00
Lagrange, 1st Cong. ch. 13 00
Lee Center, Cong. ch. 4 50
Lindenwood, Union ch. 9 15
McLean, Cong. ch., 10.45; Rev. J. C. Myers, 10, 20 45
Millburn, Cong. ch. 18 00
Oak Park, 1st Cong. ch., of which 67 toward support Rev. and Mrs. Robt. Chambers and 67.50 toward support Dr. and Mrs. W. A. Hemingway, 172 53
Payson, L. K. Seymour, 300 00
Peoria, Chas. E. Marsh, 1 00
Roseville, Mr. and Mrs. L. C. Axtell, for two native preachers, care Rev. E. W. Ellis, 70 00
South Danville, 1st Cong. ch. 5 00
Wheaton, College Cong. ch., for Ing-hok, 40 00
Winnetka, Cong. ch. 80 02—1,530 55

Michigan

Alamo, Cong. ch. 3 00
Breckenridge, 1st Cong. ch. 11 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 400 00
Grand Rapids, 2d Cong. ch., 10; Smith Memorial Cong. ch. and Sab. sch., 8.50, 18 50
Jackson, 1st Cong. ch. 50 37
Olivet, Cong. ch. 19 47
Royal Oak, Cong. ch. 5 00
St. Clair, 1st Cong. ch. 20 40
Salem, 1st Cong. ch. 11 00
Somerset, Cong. ch. 5 00
——, Friend, toward support Rev. H. C. Hazen, 1,000 00—1,543 74

Wisconsin

Brodhead, Cong. ch., 74.77; A. Amelia Wales, 6.75, 81 52
Darlington, John Bray, 25 00
Lake Geneva, 1st Cong. ch. 25 00
Rochester, Cong. ch. 19 36
Whitewater, Cong. ch. 14 00——164 88
Legacies.—Glenbeulah, Mary H. Austin, by Henry F. Thackray, Ex'r, 5,559 36
5,724 24

Minnesota

Clarissa, Cong. ch. 2 80
Freeborn, Cong. ch. 4 15
Mazeppa, Cong. ch. 5 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 117.65; Park-av. Cong. ch., 45.57; Edward T. Teitsworth, 10, 173 22
Princeton, Friend, 2 00
St. Paul, St. Anthony-pk. Cong. ch. 14 36
Wayzata, Cong. ch. 11 40——212 93
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l, 200 00
412 93

Iowa

Alden, Cong. ch. 26 52
Ankeny, 1st Cong. ch. 6 00
Humboldt, Cong. ch. 15 00
Lewis, Cong. ch. 6 00
Rodney, Friend, 2; Friend, 1.50, 3 50——57 02

Missouri

Boune Terre, 1st Cong. ch. 16 30
Lebanon, Cong. ch. 2 70
Pierce City, Cong. ch. 29 72
St. Louis, Reber-pl. Cong. ch. Miss. Soc., for Harpoot, 15; Olive Branch Cong. ch., 10, 25 00——73 72

North Dakota

Oriska, Cong. ch. 25 50

South Dakota

Frankfort, Rev. J. H. Pedersen, 5 00

Nebraska

David City, Cong. ch. 50 00
Rising City, 1st Cong. ch. 5 00
Neligh, Cong. ch. 49 00
——, Friend, 819 41——923 41

Kansas

Burlington, Cong. ch. 13 00
Wakefield, Woman's Miss. Soc. 8 00
——, Kansas State Association, 17 23——38 23

Wyoming

Lusk, Cong. ch. 13 25

Colorado

Boulder, 1st Cong. ch. 37 50
Cripple Creek, 1st Cong. ch. 22 30
Loveland, 1st Cong. ch., German, 69 79——129 59

Young People's Societies

Illinois.—Chicago, the Missionary Study and Prayer Union of the Moody Bible Institute, for Mt. Silinda, 12.50; do., St. Trinity Y. P. S. C. E., 2.05; Jacksonville, Y. P. S. C. E., for Shao-wu, 30; Park Ridge, Y. P. S. C. E., for Japan, 2.50; Waukegan, 1st Y. P. S. C. E., 5, 52 05
Minnesota.—St. Paul, Cyril Y. P. S. C. E. 8 00
Iowa.—Lewis, Y. P. S. C. E., 1; Minden, Zion Y. P. S. C. E., 5.50; Salem, Y. P. S. C. E., for Mt. Silinda, 10, 16 50
Missouri.—Lebanon, Y. P. S. C. E., toward support Rev. J. H. DeForest, 10; St. Louis, Fountain Park Y. P. S. C. E., 7.50, 17 50
Nebraska.—Aurora, Y. P. S. C. E., for Harpoot, 15; Lincoln, Ger. Zion Y. P S. C. E., 40; Neligh, Y. P. S. C. E., 10; Scribner, Y. P. S. C. E., for Mt. Silinda, 10, 75 00
Montana.—Billings, 1st Y. P. S. C. E. 1 00
Colorado.—Flagler, Y. P. S. C. E. 6 19
176 24

Sunday Schools

Louisiana.—Iowa, 1st Cong. Sab. sch., for Harpoot, 15 00
Illinois.—Alton, ch. of Redeemer Sab. sch., 5.91; Lee Center, Cong. Sab. sch., 3.50, 9 41
Michigan.—Clinton, Cong. Sab. sch., for Harpoot, 2 37
Iowa.—Humboldt, Cong. Sab. sch., 10.81; Lewis, Cong. Sab. sch., 1, 11 81
Nebraska.—Cortland, Cong. Sab. sch., 1.95; Doniphan, Cong. Sab. sch., 11.25; Neligh, Cong. Sab. sch., 19, 32 20
70 79

PACIFIC DISTRICT

Washington

Christopher, White River Cong. ch. 25 00
Granite Falls, Cong. ch. 6 26
Lakeview, Cong. ch. 5 70
Seattle, Pilgrim Cong. ch., 200; Keystone Cong. ch., 12, 212 00
Tacoma, 1st Cong. ch. 232 32——481 28

Oregon

Portland, Sunnyside Cong. ch. 25 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Cloverdale, Cong. ch. 10 00
Kern, Pilgrim Cong. ch. 6 00

Oakland, 1st Cong. ch. 109 57
Oleander, Cong. ch. 12 15
Sacramento, 1st Cong. ch. 40 00
Santa Rosa, Cong. ch., add'l, 5 00
Sierra Madre, 1st Cong. ch. 38 66
Tulare, Cong. ch. 9 55——302 93

Hawaii

Honolulu, Mrs. Lydia B. Coan, 30 00
Lihue Kauai, Mrs. M. S. Rice, for work in Turkey, 10 00——40 00

Young People's Societies

WASHINGTON. — Seattle, Columbia Y. P. S. C. E., for native preacher, 15; Spokane, Corbin Park Y. P. S. C. E., 2.25, 17 25
CALIFORNIA. — Soquel, Y. P. S. C. E., for Aruppukottai, 15 00
32 25

Sunday Schools

CALIFORNIA.—Bakersfield, 1st Cong. Sab. sch., for Mt. Silinda, 30; Falk, Cong. Sab. sch., 2.50, 32 50

MISCELLANEOUS

Austria

Prague, Klattau ch., 1.24; Skalitz, do., 3.69; Bystrey, do., 4.81; Churches and friends, for Shao-wu, 26.31, 36 05

Mexico

Mexico, Heloise Brainerd, for Mt. Silinda, 30 00

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Mission Association, for outfit and traveling expenses of Dr. and Mrs. C. T. Sibley, 1,557 95

Young People's Societies

AUSTRIA. — Prague, Bystrey Y. P. S. C. E., for Shao-wu, 4 65

Sunday Schools

AUSTRIA. — Prague, Bystrey Y. P. S. C. E. 1 64

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions in part, 12,320 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 3,010 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 100 00
15,430 48

Additional Donations for Special Objects

MAINE. — Alfred, Cong. ch., for Thessalonica Agricultural and Industrial Institute, 8.18; Auburn, High-st. Sab. sch., for pupil, care Mrs. R. Winsor, 15; Bangor, Central Cong. ch., for Maebashi church building, 80; Portland, Friends, for native helper, care Rev. F. E. Jeffery, 30, 133 18
NEW HAMPSHIRE. — Exeter, 1st Cong. ch., 5, and Y. P. S. C. E., 15, for work, care Rev. F. F. Goodsell, 20; Hanover, Mardin Club, for work, care Rev. R. S. M. Emrich, 50; Hollis, Friend, for pupil, care Rev. E. H. Smith, 10, 30 50
VERMONT. — Salisbury, Y. P. S. C. E., for native worker, care Rev. H. C. Hazen, 10 00
MASSACHUSETTS. — Amherst, College ch., for educational work, care Rev. A. H. Clark, 86.39; Andover, Friends, by Miss Mary L. Graffam, for school, care Rev. E. C. Partridge, 16; Boston, Sab. sch. of 2d ch. (Dorchester), class of Z. A. Norris, toward native helper, care Dr. E. L. Bliss, 37.50; Boxford, 1st Cong. Sab. sch., for use of Rev. J. X. Miller, 10; Dedham, Miss M. C. Burgess, for work, care Mrs. H. N. Barnum, 25; Fall River, Central Cong. ch., Chinese Y. P. S. C. E., of which 70 for native preacher and 35 for Bible-woman, care Rev. C. R. Hager, 105; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 15; Mill River, Cong. Sab. sch., for work, care Mrs. R. Winsor, 3.75; Mount Hermon, ch., for educational work, care Rev. E. A. Yarrow, 15; Nantucket, Florence E. Harpham, for pupil, Marsovan, 30; Newton, H. A. Wilder, for the Annie Tracy Riggs Hospital, 250; Norton, Wheaton Seminary, for school, care Dr. G. C. Raynolds, 25; South Acton, Friend, for work, care Miss C. Shattuck, 10; Southboro, Mrs. Andrew Bigelow, for work, care Miss M. L. Daniels, 26; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 82.36; Worcester, Hope Cong. ch., for native pastor, care Rev. E. H. Smith, 25; do., Hope Y. P. S. C. E., for work, care Rev. E. H. Smith, 15.50; ——, Friend, of which 40 for Bible-woman, care Miss C. F. Grant, and 10 for work, care Mrs. R. Winsor, 50, 827 50
RHODE ISLAND. — Pawtucket, Park-pl. Cong. ch. Ladies' Miss. Soc., for use of Miss E. S. Webb, 25; Providence, Beneficent Cong. Sab. sch., Chinese Dept., for work care Rev. C. R. Hager, 61.75, 86 75
CONNECTICUT. — Bethlehem, Miss Alice E. Bird, for work in Sofia, 2; East Windsor, Cong. ch. Miss. Circle, for work, care Rev. E. C. Partridge, 16; Elmwood, Cong. Sab. sch., for pupil, care Rev. H. G. Bissell, 15; Granby, Swedish Cong. Sab. sch., for work, care Rev. G. P. Knapp, 2.45; Hartford, Louise B. Cochran, for the Annie Tracy Riggs Hospital, 5; Milford, Plymouth Cong. Sab. sch., Tenth Legion, for pupils, care Rev. G. P. Knapp, 5; New Britain, South Cong. Sab. sch., of which 13.12 is for work, care Miss Caroline Silliman, 14.63 for work, care Miss E. G. Rogers, 11.62 for work, care Miss Laura C. Smith, and 10.51 for work, care Mrs. A. B. Cowles, 49.88; Newington, Young Men's Miss. Circle, for use of Rev. J. E. Abbott, 20; Stonington, Mrs. C. D. Ussher, for pupil, care Mrs. C. D. Ussher, 25; do., S. and S., through Dr. C. D. Ussher, for work, care Dr. C. D. Ussher, 13; do., Mrs. Robert Palmer, for work, care Dr. C. D. Ussher, 1; Thomaston, King's Daughters and Juniors, for work, care Miss Belle Nugent, 30; West Cornwall, Miss A. L. Millard, for school for the blind, care Rev. B. K. Hunsberger, 100; West Haven, 1st Cong. Sab. sch., toward press building, care Rev. L. P. Peet, 25, 309 33
NEW YORK. — Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 80; Busti, Swedish Cong. Sab. sch., for orphanage, care Rev. G. P. Knapp, 4.50; Canaan Four Corners, Cong. Sab. sch., for pupils, care Rev. G. P. Knapp, 3; Croton Falls, Friends, through Miss E. C. Silkman, for Mrs. Nagasaka, 13; Hempstead, Mrs. M. G. Jagnow, for school, care Miss J. R. Hoppin, 9; New York, Miss G. H. Dodge, through Miss E. M. Stone, for Coll. and Theol. Institute, Samokov, 250; Rochester, John Cunningham, deceased, for work, care Dr. H. N. Kinnear, 5, 364 50
NEW JERSEY. — Newark, 1st Presb. ch., for work, care Miss J. R. Hoppin, 10 00
PENNSYLVANIA. — Boyertown, Lucina Schultz, for work, care Miss F. K. Heebner, 10; Bryn Mawr, Presb. ch., toward nurse, care Dr. C. D. Ussher, 27.50; Philadelphia, Mary C. Hebard, toward nurse, care Dr. E. S. Ward, 175; do., Harold Peirce, for work, care Dr. C. D. Ussher, 10; Towamensing, Schwenkfelder Sab. sch., for work, care Miss F. K. Heebner, 25; ——, Schwenkfelder Sab. sch. of the Upper District, of which 50 for work, care Miss F. K. Heebner, and 40 for educational work, care Rev. C. A. Nelson, 90, 337 50

OHIO. — Burghill, Mrs. A. W. Jones, for native preacher, care Rev. T. T. Holway, 10; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 54; Oberlin, Shansi Memorial Asso., Oberlin College, of which 500 is for installation of the girls' school in the South Compound, 400 for school expenses and repairs, 1,500 for transfer of medical and evangelistic work to the South Compound, 300 toward purchase of South Compound, and 62 50 for native helper, care Rev. P. L. Corbin, 2,762.50; do., Clara May, toward native helper, care Rev. G. D. Wilder, 15; Youngstown, John J. Thomas, for work, care Rev. J. P. Jones, 50; Total, 2,891.50; *Less* Tallmadge, Cong. ch. Y. L. M. S., entered in July receipts, returned, 10, 2,881 50

MARYLAND. — Baltimore, The mother of the late William Cross Moore, in memoriam, for Armenian orphans, 125 00

DISTRICT OF COLUMBIA. — Washington, Mt. Pleasant Cong. ch. Ladies' Miss. Soc., for work, care Rev. M. W. Ennis, 19 00

FLORIDA. — St. Petersburg, Cong. Sab. sch., Prim. Dept., toward Hadjin Home for children, 2 40

LOUISIANA. — Vinton, Cong. Sab. sch., toward orphanage, care Rev. G. P. Knapp, 1 30

TEXAS. — Dallas, Central Cong. ch. Ladies' Miss. Soc., toward Bible-woman, care Rev. C. R. Hager, 7.50; do., Witness Cong. ch., toward do., 7.50, 15 00

ILLINOIS. — Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 18.75; do., Summerdale Y. P. S. C. E., for Edgar B. Wylie school, 10; do., Salem Evan. Free ch., for pupil, care Mrs. R. Winsor, 3.75; do., James Roomian, for work, care Miss C. Shattuck, 5; do., M. W. Martin, for work, care Rev. G. P. Knapp, 5; Roseville, Mr. and Mrs. L. C. Axtell, of which 50 for native helper, care Rev. H. G. Bissell, and 20 for work, care Rev. A. W. Clark, 70; Wheaton, Wheaton College Opportunity Club, for student, care Rev. R. Chambers, 10.01, 122 51

MICHIGAN. — Columbus, Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 18 50

WISCONSIN. — Florence, Harold Rasmussen, toward hospital, care Dr. H. N. Kinnear, 2 00

MINNESOTA. — Elk River, Meadow Vale Miss. Soc., for pupil, care Miss E. M. Atkins, 10; Princeton, Cong. ch., for work in Central Turkey College, 22.40; St. Paul, St. Anthony Park Cong. ch., for work, care Rev. F. E. Jeffery, 40; ———, Friend, of which 50 for work, care Rev. J. X. Miller, and 50 for nurse, care Dr. D. M. B. Thom, 100, 172 40

MISSOURI. — La Belle, Mrs. S. F. Johnson, for school and orphans at Albistan and two orphans at Marash, 140 00

KANSAS. — La Crosse, James H. Little, for work, care Dr. H. N. Kinnear, 50 00

COLORADO. — Colorado Springs, 1st Cong. ch., Mrs. A. S. Denis's Mission Band, for pupil, care Mrs. W. O. Ballantine, 15; Denver, Plymouth Cong. Sab. sch., for Hadjin pupil in A. C. G. C., 45, 60 00

IDAHO. — Mountain Home, Jun. Y. P. S. C. E., for pupil, care Mrs. R. Winsor, 5; do., Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 1.65, 6 65

WASHINGTON. — Bellingham, 1st Cong. Sab. sch., men's class, for work, care Mrs. M. M. Webster, 34; do., Mrs. C. S. Teel, for do., 16; Bray's, Union Sab. sch., for children in Turkey, 5.20; Oakesdale, Cong. Sab. sch., the Laura F. Austin class, for pupil, care Rev. E. H. Smith, 5; Seattle, Mr. and Mrs. W. A. Hillis, for work, care Dr. H. N. Kinnear, 100; do., Mrs. J. F. Pike, for pupil, care Mrs. M. L. Sibley, 10; Sylvan, Mrs. Lucy H. Bliss, for evangelist, care Miss R. M. Bushnell, 25, 195 20

OREGON. — Portland, Friends, by Rev. J. H. Dickson, for pupil, care Rev. J. H. Dickson, 8 00

CALIFORNIA. — Claremont, through Rev. H. S. Galt, for work, care Rev. H. S. Galt, 80; Fresno, Armenian ch., for Annie Tracy Riggs Hospital, 24; do., Garabed Mathesian, for orphanage, care Rev. H. N. Barnum, 20; Lodi, Isabel McKenzie, for work care Rev. F. F. Goodsell, 30; Los Angeles, Giles Kellogg, for work, care Rev. L. S. Crawford, 100; Oakland, Mrs. L. E. Reynolds, for pupil, care Rev. B. K. Hunsberger, 30; Petaluma, 1st Cong. Sab. sch., for work, care Rev. G. P. Knapp, 7.52; Redlands, 1st Cong. ch., Two friends, for medical student, care Rev. H. S. Galt, 40, 231 52

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

AFRICA. — Chisamba, native ch., of which 10 for work, care Rev. Hilton Pedley, and 10 for work, care Rev. F. W. Macallum, 20 00

TURKEY. — Aintab, churches, for work, care Rev. Thomas King, 6 60

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For pupils, care Dr. G. C. Raynolds,	1 00	
For use of Miss M. L. Daniels,	50	
For use of Miss H. C. Norton,	10 00	
For pupils, care Miss E. M. Blakely,	8 00	
For pupil, care Miss Belle Nugent,	5 00	
For work, care Rev. J. X. Miller,	20 00	
For pupil, care Miss E. S. Perkins,	32 00	
For teacher, care Miss A. S. Browne,	50 00	
For use of Dr. H. E. Parker,	120 00	—246 50

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer*

Toward new Doshisha building,	2,200 00	
For use of Miss Nina E. Rice,	157 00	
For pupil, care Miss S. R. Howland,	10 00	—2,367 00

Income St. Paul's Institute

For St. Paul's Institute,	1,046 13
	9,996 47
Donations received in July,	57,693 95
Legacies received in July,	17,981 04
	75,674 99

Total from September 1, 1908, to July 31, 1909. Donations, $523,571.30; Legacies, $90,080.35 = $613,651.65.

The New Hiram Bingham

MAINE. — Camden, Prim. Sab. sch.	6 64
MASSACHUSETTS. — Chicopee, 1st Cong. Sab. sch.	1 36
NEW YORK. — Rutland, Cong. ch.	10
ILLINOIS. — Ashkum, Cong. Sab. sch.	2 20
IOWA. — Iowa Falls, Cong. Sab. sch., Mrs. Parmelee's class,	1 50
WASHINGTON. — Walla Walla, Olivet Cong. Sab. sch.	5 75
CALIFORNIA. — Oakland, W. B. M. P.	9 13
	26 68

Atwater Memorial

OHIO. — Lockwood, Mrs. S. B. Lane, 2; Oberlin, Mrs. I. W. Metcalf, 15; Worthington, Mrs. J. A. Peasley, 5,	22 00
MISSOURI. — Kansas City, Mrs A. F. Kirshner,	10 00
	32 00

Jaffna General Medical Mission

ENGLAND. — Liverpool, Miss P. M. Given, 48 50

Woman's Medical Mission, Jaffna

CONNECTICUT. — Rockville, Union Cong. ch. 12 50

Work in the Philippines

NEW YORK. — New York, K. 300 00

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Mission Association, 375 00